

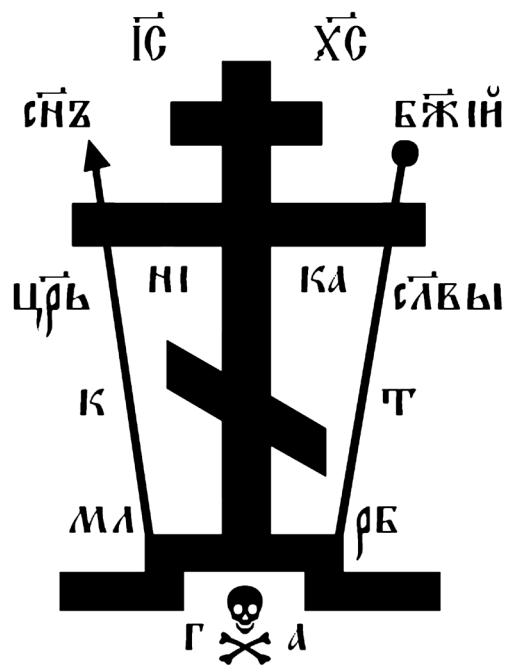
Music for the First Week of Great Lent
Variable Portions of Matins, Hours, Typika and Vespers

Δόμη εἱκίχх жѣнх мῦροφόρηцх
Holy Myrrh-bearers

Ο Οἶκος τῶν Ἁγίων Μυροφόρων

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MMXXVI



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 MMXXVI

The Lenten Triodion

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Choral arrangements from

Music for the Orders of Matins, First Hour, Third Hour, Sixth Hour, Ninth Hour, Typica, Vespers, the Divine Liturgy of the Presanctified Gifts, and the Commemoration of the Departed as used during the first week of Great Lent

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A.D. 2026 Nine Martyrs of Cyzicus

2026 г. Девяти мучеников Кизических

Music for the First Week of Great Lent

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Monday in the First Week

Matins

Alleluia and Hymns to the Trinity

After the Six Psalms and the Great Litany, in place of God is the Lord, we sing Alleluia with the appointed verses, and then the hymns to the Trinity in the Tone of the week. See Appendix I, Page 173.

First Kathisma

Kathisma IV

Sessional Hymns

After the first reading from the Psalter, the Sessional Hymns of Repentance in the Tone of the week. See Appendix II, Page 206.

Second Kathisma

Kathisma V

After the second reading from the Psalter:

Sessional Hymns

Tone II, by Joseph

As God-given first-fruits of the Fast, let us acquire compunction of soul, crying out: Accept our prayer as pure incense, Christ our Master, and deliver us, we entreat Thee, from the stench of corruption and from fearful torment, for Thou alone art ready to forgive.

Glory to the Father...

Repeat.

Both now...

Theotokion

Thou art a fountain of compassion, O Theotokos: count us worthy of thy loving-kindness. Look upon thy people that have sinned; and now, as always, manifest thy power. For putting our trust in thee we cry unto thee, Rejoice! as once did Gabriel, the chief captain of the heavenly hosts.

Third Kathisma

Kathisma VI

After the third reading from the Psalter:

Sessional Hymns

Tone II, by Theodore

Let us joyfully begin the all-hallowed season of abstinence; and let us shine with the bright radiance of the holy commandments of Christ our God, with the brightness of love and the splendour of prayer, with the purity of holiness and the strength of good courage. So, clothed in raiment of light, let us hasten to the Holy Resurrection on the third day, that shines upon the world with the glory of eternal life.

Glory to the Father...

Repeat.
Both now...

Theotokion

Having obtained in my distress thine unconquerable intercession, O Mother of our God, I am set free wondrously and past all hope from everything that troubles me. For thou art always swift to help those who ask of thee in faith, and dost dispel the darkness of their many sins. Therefore with thanksgiving we cry unto thee: Accept, O Lady, this small offering of grateful praise, and be my help in all things.

The Canon

We use the Canon to the saint of the day from the Menaion, and the two three-canticle Canons from the Triodion.

Ode I

First Biblical Ode

An Ode of Moses

Exodus 15:1-19

Let us sing to the Lord, for gloriously is He glor- i- fied;

horse and rider hath He hurled in- to the sea

A helper and protector was he unto me for salvation. This is my God, and I will glorify him;/ the God of my father, and I will exalt him.

The Lord quenching wars, Lord is his name./ The chariots of Pharaoh and his hosts he hurled into the sea;

The chosen mounted captains/ he plunged into the Red Sea.

With the open sea he covered them:/ they sank into the deep like a stone.

Thy right hand, O Lord, is glorified in strength; thy right hand, O Lord, hath shattered enemies./ And in the multitude of thy glory hast thou ground down the adversaries.

Thou sentest forth thy wrath; it consumed them like stubble./ And at the breath of thy wrath, the water parted asunder;

The waters were hardened like a wall,/ hardened also were the waves in the midst of the sea.

Irmos of the Canon from the Menaion

The enemy said: I will pursue, I will overtake, I will divide the spoil, I will satisfy my soul, I will destroy with my sword;/ my right hand shall have dominion.

Troparion from the Canon of the Menaion

Thou sentest forth thy breath; the sea covered them;/ they sank like lead in the turbulent water.

Troparion from the Canon of the Menaion

Who is like unto thee among the gods, O Lord? Who is like unto thee?/ Glorified in holies, wonderful in glories, doing marvels.

Troparion from the Canon of the Menaion

Thou hast stretched forth thy right hand; the earth swallowed them up./ Thou hast guided by thy righteousness this thy people whom thou hast redeemed;

Troparion from the Canon of the Menaion

Thou hast called them by thy strength into thy holy habitation./ The nations heard and waxed wroth; pangs took hold of them that dwell in Philistia.

Theotokion from the Canon of the Menaion

Then did the rulers of Edom hasten, and the princes of the Moabites;/ trembling took hold of them, all the dwellers in Canaan melted away.

Triodion, Canon I, Tone II

by Joseph

How shall I now lament my fall? Where shall I begin the work of my salvation?
I have lived as the Prodigal: O compassionate Lord, in the ways that are Thine own, do Thou save me.

Let fear and trembling fall upon them; by the greatness of thine arm,/ let them be made like unto stone,

Behold, the appointed time; behold, the day of salvation, the entrance to the Fast. O my soul, be watchful, close all the doors through which the passions enter, and look up towards the Lord.

Until thy people pass over, O Lord, until they pass over,/ even this thy people which thou didst take for thine own.

Storm-tossed by the tempest of sin, I am dragged down into the depths of despair; but I flee to the wide sea of Thy mercy. Save me, O Lord.

Bring them in and plant them in the mountain of thine inheritance,/ in thy prepared habitation which thou hast fashioned, O Lord, even the sanctuary which thy hands have prepared.

I alone have become a slave to sin; I alone have opened the door to the passions, O Word who art ready to forgive. But in Thy tender mercy turn me back and save me.

The Lord is king of the ages, yea, for ever and evermore./ For the horse of Pharaoh with chariots and riders went into the sea,

Triodion, Canon II

by Theodore

Come, O ye people, and today let us accept the grace of the Fast as a gift from God and as a time for repentance, in which we may find mercy with the Saviour.

And the Lord brought upon them the water of the sea;/ but the sons of Israel walked through dry land in the midst of the sea.

The time for combat is at hand and has begun already; let all of us set forth eagerly upon the course of the Fast, offering our virtues as gifts to the Lord.

Glory to the Father, and to the Son,/ and to the Holy Spirit.

O simple unity of threefold Light, sovereign Oneness, omnipotent and source of all life, God and Lord, almighty father, Son and Spirit, save those who honour Thee.

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion

Let us sing the praises of the holy mountain of God, Mary undefiled. From her has shone forth upon those in darkness the Sun of righteousness, Christ the life of all.

Glory to Thee, our God, glory to Thee.

Armed with fasting, Elijah the wonderful was taken up in a chariot of fire; through fasting Moses received a vision of secret mysteries; and if we also fast like them, we shall see Christ.

Glory to Thee, our God, glory to Thee.

Adam ate the food and his greed banished him from Paradise. But may the keeping of the Fast lead us to true repentance, O Lord who lovest mankind.

Katavasia - Ode I
Tone II

Come, O ye peo- - ple, let us sing a hymn to Christ our God,

Who di- vi- ded the sea and guided the people whom He brought

out of the bondage of E- gypt, for He is glor- i- fied.

Ode III

The Lord hath gone up into the heavens and hath thundered;/ he will judge the ends of the earth, for he is righteous.

Troparion from the Canon of the Menaion

And he will give strength to our kings,/ and he will lift up the horn of his anointed one.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Katavasia – Ode III

Irmos of the Canon from the Menaion

Sessional Hymn

Sessional Hymn from the Menaion, if there be one.

Ode IV

Irmos of the Canon from the Menaion

The Lord is my God and my might,/ and he will instruct my feet unto perfection.

Troparion from the Canon of the Menaion

He mounteth me on high,/ that I might be victor with his song.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode V

Irmos of the Canon from the Menaion

The dead shall rise, and they that are in the tombs shall awake, and they that be in the earth shall rejoice.

Troparion from the Canon of the Menaion

For the dew which thou sendest is healing for them, but the land of the ungodly shall perish.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode VI

They that observe vain and false things/ have abandoned mercy for themselves.

Troparion from the Canon of the Menaion

But as for me, with the voice of praise and thanksgiving will I sacrifice unto thee;/ whatsoever I have vowed for my salvation, I will pay unto thee, O Lord.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Katavasia – Ode VI

Irmos of the Canon from the Menaion

Kontakion or Sessional Hymn

If there is no Kontakion for the saint of the day in the Menaion, the Sessional Hymn to the Martyrs for Monday, in the Tone of the week, is said. See Appendix II, Page 206.

Ode VII

Irmos of the Canon from the Menaion

Blessed art thou upon the throne of the glory of thy kingdom,/ thou who art supremely praised and supremely exalted unto the ages.

Troparion from the Canon of the Menaion

Blessed art thou in the firmament of the heaven,/ thou who art supremely praised and supremely exalted unto the ages.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode VIII
Eighth Biblical Ode
Hymn of the Three Youths
Daniel 3:57-88

Bless the Lord, all ye works of the Lord:

The first line of musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written on the treble staff, and the bass line is written on the bass staff. The lyrics are placed below the treble staff, with vertical lines connecting the notes to the words.

O praise ye the Lord, and supremely exalt Him unto the ages.

The second line of musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written on the treble staff, and the bass line is written on the bass staff. The lyrics are placed below the treble staff, with vertical lines connecting the notes to the words.

Bless the Lord, ye angels of the Lord,/ and ye heavens of the Lord: O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, all ye waters above the heavens, and all ye powers of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, O sun and moon, and ye stars of heaven:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, every rain and dew, and all ye winds:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, fire and heat of burning, winter cold and summer heat:/ O praise ye the Lord and supremely exalt him unto the ages.

Irmos of the Canon from the Menaion

Bless the Lord, O falls of dew and snow, O ice and cold:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O hoar frosts and snows, O lightnings and clouds:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O light and darkness, O nights and days:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O earth, mountains and hills, and all things that spring up therein:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O fountains, seas and rivers, O monsters of the sea, and all things that move in the waters:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, all ye winged creatures of the sky, O beasts and all cattle:/ O praise ye the Lord and supremely exalt him unto the ages.

Triodion, Canon I

In the fire of Thy fear, O Christ, Thou hast renewed the eyes of my soul that were inflamed and darkened by lust. Shine upon me with the light of salvation, that I may glorify Thee for ever.

Bless the Lord, ye sons of men; let Israel bless the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Hating the surfeit of the passions, O my humble soul, feast rather upon the rich food of God's blessings. Take thy delight in the pleasures of the Fast, turn away from the bitterness of lust, and thou shalt live for ever.

Bless the Lord, ye priests of the Lord, ye servants of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Hardened in soul and darkened by the drunkenness of the passions, I cannot look at all on Thee, the only God. Therefore take pity on me, grant me light, and open to me the gates of repentance.

Bless the Lord, ye spirits and ye souls of the righteous, ye saints, and ye that be humble of heart:/ O praise ye the Lord and supremely exalt him unto the ages.

Theotokion

O pure Virgin, through thee our earthly and corruptible nature is made heavenly: with thy fervent intercession bring our prayers and our petitions before the God and King of thee and all men.

Bless the Lord, O Ananias, Azarias, and Misael:/ O praise ye the Lord and supremely exalt him unto the ages.

Triodion, Canon II

O ye faithful, with joy let us enter upon the beginning of the Fast. Let us not be of sad countenance but let us wash our faces in the water of dispassion; and let us bless and exalt Christ above all for ever.

Bless the Lord, ye Apostles, Prophets and Martyrs of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Let us anoint the head of our soul with the oil of loving compassion, and let us not use vain repetitions when praying to our Father in heaven; and let us bless and exalt Him above all for ever.

We bless Father, Son, and Holy Spirit, the Lord.

O ye faithful, let us sing in praise to the Father, eternal and without beginning, and to His coeternal Son, and to the Spirit that shines forth from the Father, three consubstantial Persons but one in sovereign power and rule.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

O Mary, called by God, truly thou art the mercy seat of the faithful: for through thee forgiveness is freely bestowed upon all. Cease not to intercede before thy Son and Lord, gaining His gracious favour for us who sing thy praises.

Glory to Thee, our God, glory to Thee.

Fasting for the space of forty days, the Lord consecrated and made holy this present Fast. As we start upon it, brethren, we cry out: Bless and exalt Christ above all for ever.

We praise, bless and worship the Lord:/ praising and supremely exalting Him unto the ages.

Katavasia - Ode VIII
Tone II

By a strange mir- a- cle the Lord of old

The first system of musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are: "By a strange mir- a- cle the Lord of old".

re- freshed with dew the He- brew chil- dren in the flames,

The second system of musical notation continues the melody from the first system. The lyrics are: "re- freshed with dew the He- brew chil- dren in the flames,".

yet burnt the Chal- de- ans. Let us glorify Him, say- ing:

The third system of musical notation continues the melody. The lyrics are: "yet burnt the Chal- de- ans. Let us glorify Him, say- ing:".

Bless, and supremely exalt Him un- to the a- ges.

The fourth system of musical notation concludes the piece. The lyrics are: "Bless, and supremely exalt Him un- to the a- ges.".

Ode IX

Irmos of the Canon from the Menaion

Ninth Biblical Ode

Prayer of Zacharias, the Father of the Forerunner

Luke 1:68-79

And hath raised up a horn of salvation for us/ in the house of his servant David,
Troparion from the Canon of the Menaion

As he spake by the mouth of his holy ones,/ the prophets of old,
Troparion from the Canon of the Menaion

That we should be saved from our enemies,/ and from the hand of all that hate us.
Troparion from the Canon of the Menaion

To deal mercifully with our fathers,/ and to remember his holy covenant,
Troparion from the Canon of the Menaion

The oath which he swore to our father Abraham,/ that he would grant unto us that we be delivered out of the hand of our enemies,

Triodion, Canon I

May this the first day of the Fast be for thee, my soul, a time of abstinence from sin, of turning towards God and drawing near to Him. Do thou flee from all the pits of evil and seek only the paths that lead to the eternal rest of the Age to come.

That we might serve him without fear,/ in holiness and righteousness before him all the days of our life.

I have fallen in my thoughts and sinned in the flesh, and groaning I lament and cry aloud: Save me, O Lord, for Thou alone art long-suffering; save me and, deserving though I be of condemnation, send me not to the fire of Gehenna.

And thou, O child, shalt be called the prophet of the Most High;/ for thou shalt go before the face of the Lord, to prepare his ways,

Clothing ourselves in the shining raiment of the Fast, let us cast off the dark and hateful garment of drunkenness; and illumined by the divine virtues, we shall gaze with faith upon the radiance of the Saviour's Passion.

To give knowledge of salvation unto his people, by the remission of their sins,/ through the bowels of the mercy of our God,

Theotokion

O undefiled Lady, heal my miserable soul that is weakened by all the assaults of the evil demons; for thou hast borne Christ our Physician and Redeemer, and we acknowledge thee, O Maiden, to be a virgin inviolate.

Whereby the dayspring from on high hath visited us,/ to give light to them that sit in darkness and in the shadow of death,

Triodion, Canon II

The season of the holy Fast is now at hand. Let us begin it with good actions; for it is said, fast not for strife and debate.

To guide our feet/ into the way of peace.

On Mount Horeb Elijah was cleansed by fasting and saw God. Let us also cleanse our hearts by fasting and we shall see Christ.

Glory to the Father, and to the Son, and to the Holy Spirit.

I worship one Nature, I sing the praises of three Persons, one God of all, Father, Son and Holy Spirit, sovereignty eternal.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

Though a pure maiden, thou hearest child, and though_ a virgin thou givest suck. How can these things be found together? How dost thou give birth and yet remain virgin? 'It is God who has brought this to pass: ask me not how.'

Glory to Thee, our God, glory to Thee.

All mortal life is but one day, so it is said, to those who labour with love. There are forty days in the Fast: let us keep them all with joy.

Katavasia - Ode IX
Tone II

Her who in ways bey- ond nature conceived with- in the womb,

ac- cor- ding to the flesh,

the Word that shone forth timelessly from the Fath- er,

O ye faith- ful, with never- si- lent hymns let us mag- ni- fy.

**It is Truly Meet
Tone II**

It is truly meet to bless thee, the The- o- tok- - os,

The first system of musical notation for the hymn. It consists of a treble clef staff and a bass clef staff, both in a key signature of one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "It is truly meet to bless thee, the The- o- tok- - os,". The word "The-" is split across the two staves, with "o-" on the first staff and "tok-" on the second staff. There is a long note on "os," that spans across the end of the first staff and the beginning of the second staff.

ev- er- bles- sed and most blameless and Moth- er of our God.

The second system of musical notation. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: "ev- er- bles- sed and most blameless and Moth- er of our God.".

More honorable than the Cher- u- bim

The third system of musical notation. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: "More honorable than the Cher- u- bim".

and beyond compare more glorious than the Ser- a- phim,

The fourth system of musical notation. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: "and beyond compare more glorious than the Ser- a- phim,".

Monday in the First Week

who without corruption gavest birth to God the Word,

the very Theotokos, thee do we magnify.

Prostration

Exapostilarion (Photagogicon)

Hymn of Light in the Tone of the week. See Appendix III, Page 232.

Aposticha Tone V

The Fast has come, mother of chastity,/ accuser of sins, advocate of repentance,/ life of the angels and salvation of men./ Let us cry out, ye faithful:// O God, have mercy upon us.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works,

And do Thou guide their sons.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef. The lyrics are: "And do Thou guide their sons." The music features a series of eighth notes in the treble clef, with a fermata over the final note. The bass clef provides a simple accompaniment of chords and single notes.

The Fast has come, mother of chastity,/ accuser of sins, advocate of repentance,/ life of the angels and salvation of men./ Let us cry out, ye faithful:// O God, have mercy upon us.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us,

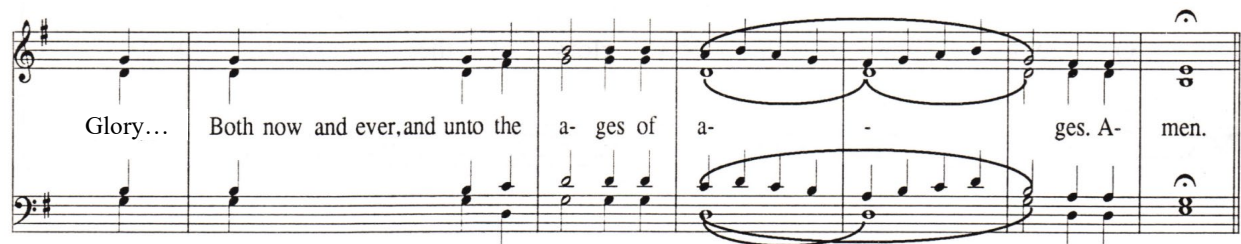
Yea, the work of our hands do Thou guide aright.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef. The lyrics are: "Yea, the work of our hands do Thou guide aright." The music features a series of eighth notes in the treble clef, with a fermata over the final note. The bass clef provides a simple accompaniment of chords and single notes.

To the Martyrs

Blessed is the army of the heavenly King:/ for though the victorious martyrs were born of this earth,/ yet despising their bodies they made haste to attain to the angelic estate;/ and through their sufferings they were counted worthy of the honour of the bodiless angels.// At their prayers, O Lord, save our souls.

**Glory, Both Now, Theotokion
Tone V**



We magnify thee in song,/ O Mother of God and pure Virgin,/ more holy than the cheru-
bim:/ we confess thee to be Theotokos in both soul and body,/ for in very truth thou hast
borne God incarnate.// All-pure Lady, offer intercession for our souls.

First Hour

Kathisma

There is no reading from the Psalter on Monday.

Troparion

Reader: The most glorious Mother of God, more holy than the holy angels, let us hymn un-
ceasingly with our hearts and mouths, confessing her to be the Theotokos, for truly she gave
birth to God incarnate for us, and prayeth unceasingly for our souls.

Dismissal

Priest: May Christ our true God, through the intercession of His most pure Mother; through
the mediations of the honourable, heavenly, Bodiless hosts; of the holy, glorious and all-
praised Apostles; of the holy and righteous Ancestors of God Joachim and Anna, and of all the
saints, have mercy on us and save us, for He is good and the Lover of mankind.

Third Hour

Kathisma

Kathisma VII

Sixth Hour

Kathisma

Kathisma VIII

Troparion of the Prophecy

Reader: Lord, O Lord, at the presence of Thy power all things fear and tremble. We fall down before Thee, O Immortal One, and we pray to Thee, O Holy One: save our souls at the intercessions of Thy saints.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Tone V

Lord, O Lord, at the presence of Thy power all things fear and tremble./ We fall down before Thee, O Immortal One,/ and we pray to Thee, O Holy One: save our souls// at the intercessions of Thy saints.

Prokimenon

Tone IV

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish.

For the Lord knoweth the way of the righteous,

The image shows the first part of the musical notation for the Prokimenon. It consists of two staves, a treble clef on top and a bass clef on the bottom, both with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics "For the Lord knoweth the way of the righteous," are written below the notes. The notes are mostly quarter notes and half notes, with some rests.

and the way of the ungodly shall per- ish.

The image shows the second part of the musical notation for the Prokimenon. It consists of two staves, a treble clef on top and a bass clef on the bottom, both with a key signature of one sharp (F#). The melody continues from the first part. The lyrics "and the way of the ungodly shall per- ish." are written below the notes. The notes are mostly quarter notes and half notes, with some rests. The piece ends with a double bar line and repeat dots.

Stichos: Blessed is the man that has not walked in the counsel of the ungodly, nor stood in the way of sinners.

Paroemia

Prophesy of Esaias 1:1-20

1 The vision which Esaias the son of Amos saw, which he saw against Juda, and against Jerusalem, in the reign of Ozias, and Joatham, and Achaz, and Ezekias, who reigned over Judea.

2 Hear, O heaven, and hearken, O earth: for the Lord has spoken, *saying*, I have begotten and reared up children, but they have rebelled against me. 3 The ox knows his owner, and the ass his master's crib: but Israel does not know me, and the people has not regarded me.

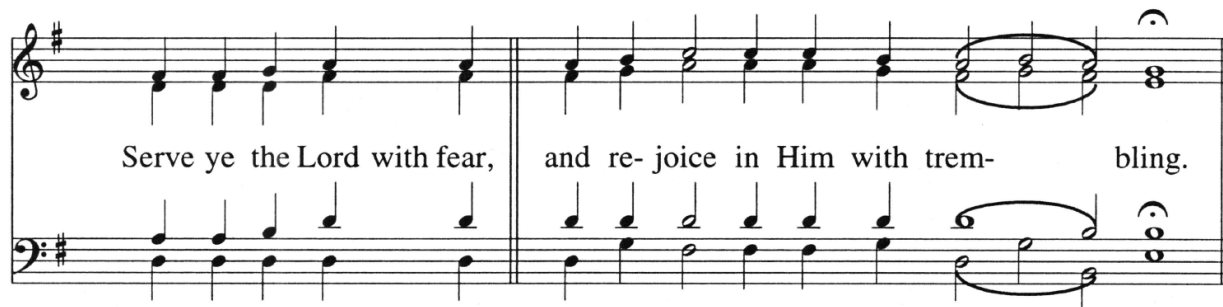
4 Ah sinful nation, a people full of sins, an evil seed, lawless children: ye have forsaken the Lord, and provoked the Holy One of Israel. 5 Why should ye be smitten *any* more, transgressing more and more? the whole head is pained, and the whole heart sad. 6 From the feet to the head, there is no soundness in them; neither wound, nor bruise, nor festering ulcer *are healed*: it is not possible to apply a plaister, nor oil, nor bandages. 7 Your land is desolate, your cities burned with fire: your land, strangers devour it in your presence, and it is made desolate, overthrown by strange nations. 8 The daughter of Sion shall be deserted as a tent in a vineyard, and as a storehouse of fruits in a garden of cucumbers, as a besieged city. 9 And if the Lord of Sabaoth had not left us a seed, we should have been as Sodom, and we should have been made like Gomorrha.

10 Hear the word of the Lord, ye rulers of Sodoma; attend to the law of God, thou people of Gomorrha. 11 Of what *value* to me is the abundance of your sacrifices? saith the Lord: I am full of whole-burnt-offerings of rams; and I delight not in the fat of lambs, and the blood of bulls and goats: 12 neither shall ye come *with these* to appear before me; for who has required these things at your hands? Ye shall no more tread my court. 13 Though ye bring fine flour, *it is vain*; incense is an abomination to me; I cannot bear your new moons, and your sabbaths, and the great day; 14 *your* fasting, and rest from work, your new moons also, and your feasts my soul hates: ye have become loathsome to me; I will no more pardon your sins. 15 When ye stretch forth your hands, I will turn away mine eyes from you: and though ye make many supplications, I will not hearken to you; for your hands are full of blood.

16 Wash you, be clean; remove your iniquities from your souls before mine eyes; cease from your iniquities; 17 learn to do well; diligently seek judgement, deliver him that is suffering wrong, plead for the orphan, and obtain justice for the widow. 18 And come, let us reason together, saith the Lord: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make *them* white as wool. 19 And if ye be willing, and hearken to me, ye shall eat the good of the land: 20 but if ye be not willing, nor hearken to me, a sword shall devour you: for the mouth of the Lord has spoken this.

**Prokimenon
Tone VII**

Serve ye the Lord with fear, and rejoice in Him with trembling.



Stichos: Why have the heathen raged and the peoples meditated empty things?

Theotokion

As thou art a well-spring of pity, count us worthy of compassion, O Theotokos. Look upon a sinful people; show forth, as always, thy power. For hoping in thee, we cry Rejoice to thee, as once did Gabriel, the Supreme Commander of the Bodiless Hosts.

Ninth Hour

Kathisma

Kathisma IX

Typika

Kontakion

Reader: Supreme Commanders of God and ministers of the divine glory, guides of men and leaders of angels. Ask for what is to our profit and for great mercy, sine ye are the Supreme Commanders of the Bodiless hosts.

Vespers

Kathisma

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, First Stasis

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of a- ges. A- men.

The musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is primarily composed of quarter notes and half notes, with some chords. The lyrics are written below the notes. The piece concludes with a fermata over the final note.

Thrice
Alleluia, alleluia, alleluia, glory to Thee, O God.

The musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is primarily composed of quarter notes and half notes, with some chords. The lyrics are written below the notes. The piece is marked with a repeat sign at the beginning and end, and concludes with a fermata over the final note.

Monday in the First Week

Lord, have mercy, Lord, have mercy, Lord, have mer- - cy.

The first system of musical notation consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Lord, have mercy, Lord, have mercy, Lord, have mer- - cy." The music is in a simple, homophonic style with a steady rhythm.

Glory to the Father, and to the Son, and to the Ho- ly Spir- - it.

The second system of musical notation consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Glory to the Father, and to the Son, and to the Ho- ly Spir- - it." The music is in a simple, homophonic style with a steady rhythm.

Reader: Both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, Second Stasis

Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Lord have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, Third Stasis

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Lord, have mercy. (*Thrice*)

Lord, I Have Cried
Tone II

Lord, I have cried unto Thee, hear- ken un- to me.

The first system of music consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Lord, I have cried unto Thee, hear- ken un- to me."

Hear- ken unto me, O Lord. Lord, I have cried unto Thee, hear- ken un- to me;

The second system of music continues the melody and accompaniment. The lyrics are: "Hear- ken unto me, O Lord. Lord, I have cried unto Thee, hear- ken un- to me;"

attend to the voice of my sup- pli- ca- - tion when I cry un- to Thee.

The third system of music continues the melody and accompaniment. The lyrics are: "attend to the voice of my sup- pli- ca- - tion when I cry un- to Thee."

Hear- ken un- to me, O Lord.

The fourth system of music concludes the piece. The lyrics are: "Hear- ken un- to me, O Lord." The system ends with a double bar line and repeat dots.

Monday in the First Week

Let my prayer be set forth as incense before Thee,

the lifting up of my hands as an evening sacrifice.

Hear-ken unto me, O Lord.

Verses of Lord, I Have Cried

Reader: Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Bring my soul out of prison, that I may confess Thy name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

Tone II

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is for-give- - ness.

The musical score consists of two staves, treble and bass clef, in G major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are placed below the notes. The piece ends with a fermata over the final note.

by Joseph

I have committed every sin;/ more than all men I have lived as the Prodigal./ When I try to repent, I have no tears to shed;/ if I live always in my present sloth,/ I shall be condemned to torment./ Grant me amendment and have mercy on me, O God, // for Thou alone art good.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word:

My soul hath hoped in the Lord.

The musical score consists of two staves, treble and bass clef, in G major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are placed below the notes. The piece ends with a fermata over the final note.

Grant me tears falling as the rain from heaven, O Christ,/ as I keep this joyful day of the Fast./ Let me mourn, O Lord,/ and wash away the filth that comes from lustful pleasures,/ that I may appear before Thee purified,/ when Thou, the only righteous Judge, // shalt come from heaven to judge all mortal men.

Tone V

Stichos: From the morning watch until night, from the morning watch:



by Theodore

Come eagerly, all ye faithful,/ and taking as shield the strong armour of the Fast,/ let us repel every delusion of the enemy./ Let us not be led astray by the lusts of passion,/ let us not flinch before the fire of temptation;/ and Christ in His love will reward us with crowns for our patient endurance./ Offering, then, our prayers with boldness,/ we fall down and cry aloud, asking for peace// and His great mercy on our souls.

Then three stichera to the saint of the day from the Menaion.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption,/ and He shall redeem Israel out of all his iniquities.

Sticheron from the Menaion

Stichos: O praise the Lord, all ye nations;/ praise Him all ye peoples.

Sticheron from the Menaion

Stichos: For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Sticheron from the Menaion

Glory to the Father...

Doxastichon from the Menaion, if there be one

Both now...

Theotokion from the Menaion

Vesper Hymn to the Son of God

Without the Entrance.

Deacon: Wisdom! Aright!

Reader: O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: having come to the setting of the sun, having beheld the evening light, we praise the Father, the Son, and the Holy Spirit: God. Meet it is for Thee at all times to be hymned with reverent voices, O Son of God, Giver of life. Wherefore, the world doth glorify Thee.

Prokimenon
Tone VI

Salvation is of the Lord, and Thy blessing is upon Thy people.

Salvation is of the Lord, and Thy blessing is up-

The first system of musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the notes. The first measure contains the words "Salvation is of the Lord," and the second measure contains "and Thy blessing is up-".

on Thy people.

The second system of musical notation continues the melody from the first system. It also consists of two staves, treble and bass clef, with a key signature of one sharp. The lyrics "on Thy people." are placed below the notes. The melody is written in the treble clef, and the bass line is in the bass clef. The first measure contains the words "on Thy peo-" and the second measure contains "ple.".

Stichos: O Lord, why are they multiplied that afflict me?

Paroemia
Book of Genesis 1:1-13

In the beginning God made the heaven and the earth. 2 But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water. 3 And God said, Let there be light, and there was light. 4 And God saw the light that it was good, and God divided between the light and the darkness. 5 And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day.

6 And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, and it was so. 7 And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament. 8 And God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day.

9 And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared. 10 And God called the dry land Earth, and the gatherings of the waters he called Seas, and God saw that it was good. 11 And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so. 12 And the earth brought forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit tree bearing fruit whose seed is in it, according to its kind on the earth, and God saw that it was good. 13 And there was evening and there was morning, the third day.

Prokimenon
Tone V

The Lord will hearken unto me when I cry unto Him.

Musical notation for the first part of the Prokimenon. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "The Lord will hearken unto me when I".

Musical notation for the second part of the Prokimenon. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "cry un-to Him.".

Stichos: When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

Paroemia

Book of Proverbs 1:1-20

The Proverbs of Solomon son of David, who reigned in Israel; 2 to know wisdom and instruction, and to perceive words of understanding; 3 to receive also hard saying, and to understand true justice, and *how* to direct judgement; 4 that he might give subtlety to the simple, and to the young man discernment and understanding. 5 For by the hearing of these a wise man will be wiser, and a man of understanding will gain direction; 6 and will understand a parable, and a dark speech; the saying of the wise also, and riddles.

7 The fear of the Lord is the beginning of wisdom; and *there is* good understanding to all that practise it: and piety toward God is the beginning of discernment; but the ungodly will set at nought wisdom and instruction. 8 Hear, *my son*, the instruction of thy father, and reject not the rules of thy mother. 9 For thou shalt receive for thine head a crown of graces, and a chain of gold round thy neck.

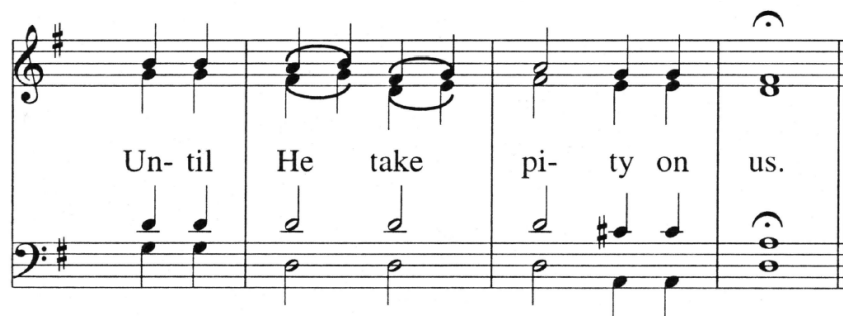
10 *My son*, let not ungodly men lead thee astray, neither consent thou *to them*. 11 If they should exhort thee, saying, Come with us, partake in blood, and let us unjustly hide the just man in the earth: 12 and let us swallow him alive, as Hades *would*, and remove the memorial of him from the earth: 13 let us seize on his valuable property, and let us fill our houses with spoils: 14 but do thou cast in thy lot with us, and let us all provide a common purse, and let us have one pouch: 15 go not in the way with them, but turn aside thy foot from their paths: 16 17 for nets are not without cause spread for birds. 18 For they that are concerned in murder store up evils for themselves; and the overthrow of transgressors is evil. 19 These are the ways of all that perform lawless deeds; for by ungodliness they destroy their own life.

20 Wisdom sings aloud in passages, and in the broad places speaks boldly.

Aposticha
Tone III

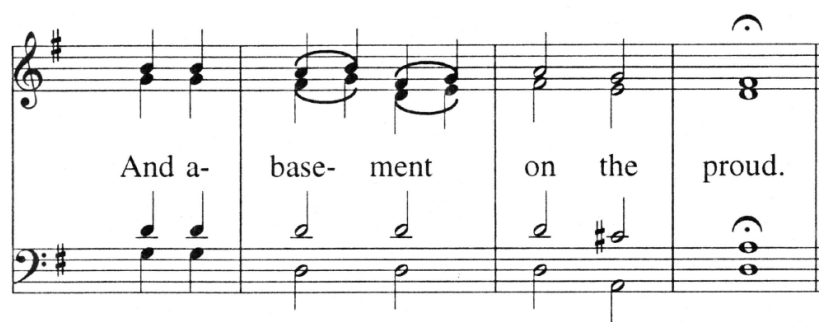
Let us observe a fast acceptable and pleasing to the Lord./ True fasting is to put away all evil,/ to control the tongue, to forbear from anger,/ to abstain from lust, slander, falsehood and perjury./ If we renounce these things, then is our fasting true// and acceptable to God.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God:



Let us observe a fast acceptable and pleasing to the Lord./ True fasting is to put away all evil,/ to control the tongue, to forbear from anger,/ to abstain from lust, slander, falsehood and perjury./ If we renounce these things, then is our fasting true// and acceptable to God.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper:



To the Martyrs

Great is the power of Thy martyrs, O Christ/ I Though they lie in their tombs, they drive out evil spirits/ and fight in the defence of true devotion, subduing the dominion of the enemy// through faith in the Trinity.

Glory to the Father...

Doxastichon from the Menaion, if there be one

**(Glory) Both Now, Theotokion
Tone III**

(Glory...) Both now and ever, and unto the ages of ages. Amen.

O Theotokos, the protection of all who ask thy prayers,/ in thee we trust, in thee we boast,/ in thee is all our hope:// pray to thy Son for thine unprofitable servants.

Dismissal

Priest: May Christ our true God, through the intercession of His most pure Mother; through the mediations of the honourable, heavenly, Bodiless hosts; of the holy, glorious and all-praised Apostles; of the holy and righteous Ancestors of God Joachim and Anna, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Tuesday in the First Week

Matins

Alleluia and Hymns to the Trinity

After the Six Psalms and the Great Litany, in place of God is the Lord, we sing Alleluia with the appointed verses, and then the hymns to the Trinity in the Tone of the week. See Appendix I, Page 173.

First Kathisma

Kathisma X

Sessional Hymns

After the first reading from the Psalter, the Sessional Hymns of Repentance in the Tone of the week. See Appendix II, Page 206.

Second Kathisma

Kathisma XI

After the second reading from the Psalter:

Sessional Hymns

Tone II

Most blessed is the grace of the holy Fast. For through fasting Moses was glorified, and he received the Law written upon tablets; and through fasting the three Children were made stronger than the fire. Through fasting, then, let us quench the burning passions of the flesh, and let us cry to Christ the Saviour: Grant conversion to us all and deliver us from Gehenna.

Glory to the Father...

The season of repentance is at hand: O my soul, show fruits of abstinence. Consider those who repented in the past, and cry aloud to Christ: I have sinned, O save me, loving Master, as Thou hast saved the Publican who sighed with sorrow from his heart, for Thou alone art rich in mercy.

Both now...

Theotokion

Fervent advocate of Christians, ever entreat thy Son, O Theotokos, to deliver us from all the malice and cunning of the enemy, and to grant us in His tender mercy the forgiveness of our sins, at thine intercessions, O Mother and Virgin.

Third Kathisma

Kathisma XII

After the third reading from the Psalter:

Sessional Hymns

Tone V

As we begin the second day of saving abstinence, we cry to Thee, O Lord: Pierce the hearts of us Thy servants with compunction and accept the prayers we offer Thee in fear. Grant us without stumbling to complete the course of the Past, and bestow upon us cleansing and great mercy.

Glory to the Father...

Repeat.

Both now...

Theotokion

O Root that has put forth the divine Flower, Tabernacle and Candlestick and golden vessel of Manna, holy Table bearing the Bread of life: with John the Forerunner do thou intercede before Him, since He is thy Son and God, that He may grant mercy and salvation unto all of us, who acknowledge thee as Theotokos.

The Canon

We use the Canon to the saint of the day from the Menaion, and the two three-canticle Canons from the Triodion.

Ode I

Irmos of the Canon from the Menaion

The Lord is king of the ages, yea, for ever and evermore./ For the horse of Pharaoh with chariots and riders went into the sea,

Troparion from the Canon of the Menaion

And the Lord brought upon them the water of the sea;/ but the sons of Israel walked through dry land in the midst of the sea.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode II

Second Biblical Ode

An Ode of Moses

Deuteronomy 32:1-43

Attend, O heaven, and I will speak, and let the earth hear the words of my mouth.

Let mine instruction be awaited like rain, and let my words come down like the dew, like a shower upon the tender grass, like snow upon the green herb;

For I have called upon the name of the Lord. Render majesty unto our God.

As for God, his works are true, and all his ways are judgments.

God is faithful, and there is no unrighteousness in him; righteous and holy is the Lord.

They have sinned; blameworthy children are not his. O generation crooked and perverse, are these the recompensed ye pay to the Lord?

This is a people foolish and not wise; did he not himself, thy Father, take thee for his own, and make thee, and fashion thee?

Remember the days of old, consider now the years of generations and generations.

Ask thy father, and he will declare unto thee; thine elders, and they will tell thee.

When the Most High divided the nations, when he scattered abroad the sons of Adam, he set the boundaries of the nations according to the number of the angels of God.

And there was made a portion of the Lord, Jacob his people; the line of his inheritance was Israel.

He filled him with abundance in the wilderness, in the thirsting of heat in a waterless land; he led him about and instructed him, and kept him as the apple of his eye.

As an eagle would shelter his nest and hath yearned for his nurslings, and spreading his wings, hath received them, and hath taken them upon his pinions,

So the Lord alone led them, and there was no strange god among them.

He brought them up on the strength of the land; he fed them with the increase of the fields.

He suckled them with honey from a rock, and with oil out of the solid rock.

With butter of cows and milk of sheep, with fat of lambs and rams, of sons of bulls and he-goats, with the fat of kidneys of wheat; and they drank wine, the blood of the grape.

And Jacob ate and was filled; and the beloved one kicked, he grew fat, he grew thick, he waxed broad, and he forsook God who had made him, and departed from God his Saviour.

They provoked me with strange gods, and with their abominations they embittered me.

They sacrificed to demons, and not to God; to gods, whom they knew not; new and recent gods were come, which their fathers knew not.

Thou hast abandoned the God who begat thee, and hast forgotten God who feedeth thee.

And the Lord saw and was jealous, and he was provoked by the wrath of his sons and daughters.

And said: I will turn my face away from them, and I will show what shall come upon them in the last days; for it is a perverse generation; sons, in whom there is no faith.

They have made me jealous with that which is not God, they have angered me with their idols; and I will provoke them to jealousy with that which is no nation, with a foolish nation will I provoke them to wrath.

For a fire is kindled out of my wrath, it shall burn unto nethermost hades; I shall devour them and the land and the increase thereof; it shall set on fire the foundations of the mountains.

I will gather evils upon them, I will perfect mine arrows against them.

They shall melt away in famine and the devouring of birds, the bending down of their backs shall be incurable; teeth of wild beasts shall I send forth against them, along with the wrath of things that creep upon the earth.

From without, the sword shall bereave them of children, and out of their inner chambers shall issue fear. The young man shall perish with the maiden, the suckling with him that long hath been old.

I said: I would scatter them, I would make their memorial to cease from among men,

Were it not for the wrath of their enemies, yea, lest their adversaries should live long and unite to set upon them,

Lest they should say: Our own high hand, and not the Lord, hath done all these things.

For it is a nation that hath lost counsel, and there is no understanding in them; they have not the wit to understand all these things.

Let them admit in a time that is to come:

How shall one man pursue a thousand, and how shall two put to flight tens of thousands, if God had not yielded them up and the Lord surrendered them?

For their gods are not as our God; and our enemies are void of understanding.

For out of the vines of Sodom is their vine, and their vine-branch out of Gomorrha; their grape is a grape of gall, it is a cluster of bitterness to them.

The rage of dragons is their wine, and the incurable wrath of asps.

Lo, are not all these things stored up with me, and sealed among my treasures?

In the day of vengeance I will requite, in the moment when their foot stumbleth; for nigh is the day of their perdition. And the things prepared for you are at hand.

For the Lord shall judge his people, and because of his servants shall he be comforted.

For he saw that they were palsied, and had failed in their invasion, and that they were enfeebled.

And the Lord said: Where are their gods in whom they trusted?

The fat of whose sacrifices ye ate, and ye drank the wine of their libations? Let them arise, and let them help you; let them be your protectors.

Behold, behold, I am; and there is no god beside me. I will slay, and I will make to live; I will smite, and I will heal; and there is none who shall deliver out of my hands.

For unto heaven I will lift up my hand, and I will swear by my right hand and I will say: I live unto eternity.

For I will sharpen my sword like lightning, and my hand shall take hold of judgment; I will render justice unto mine enemies, and them that hate me will I recompense.

I will make mine arrows drunk with blood, and my sword shall feed on flesh, on the blood of wounded men and of captivity, from the head of the princes of the enemy.

Be glad with him, O ye heavens, and let all the angels of God worship him.

Be glad, ye nations, with his people, and let all the sons of God be strengthened in him; for the blood of his sons shall he avenge, and he shall judge and execute vengeance upon his enemies; and to them that hate him shall he render their due, and the Lord shall purify the land of his people.

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Both now and ever,/ and unto the ages of ages. Amen.

Irmos - Ode II
Tone II

Be- old, be- hold, I am God

Who saved the people of Israel in the sea,

and satisfied their hunger in the wild-erness,

and I made waters flow from the rock for mortal men,

I clothed My- self in him who fell of old into cor- rup- - tion,

that I might draw him to Me through in- ef- a- ble mer- cy.

Canon I, Tone II

Refrain: Glory to Thee, our God, glory to Thee.

Be sober, be vigilant, groan and weep, my soul. Through fasting cast aside the whole burden of sin. By fervent repentance escape from the fire; through thy mourning, tear in pieces the mourning-garment of the passions and put on the robe of God.

Through fasting let us all ascend the mountain of virtuous action, forsaking the sensual temptations that creep upon the ground. Let us enter into the darkness of holy visions; by the divine and mystical ascent let us become godlike, and let us look only upon Christ our beloved in His beauty.

Alas! What will become of me? What shall I do? I feel no pang of conscience when I sin, nor do I fear the Master. Because of this, even before the judgement comes, I stand condemned. O just and loving Judge, turn me back and save me, though I have provoked Thee more than any other man.

Theotokion

O untilled Earth, thou hast put forth Him that gives food to all, who opens His hand and in His own good pleasure fills every living thing with divine power. Strengthen with the Bread of life our hearts that are grown weak through the surfeit of our hateful sins.

Canon II, Tone V

Refrain: Glory to Thee, our God, glory to Thee.

Come, let us enter the inner chamber of our soul, offering prayers to the Lord and crying aloud: Our Father, who art in heaven, remit and forgive our debts, for Thou alone art compassionate.

Showing joyfulness of soul in the Fast, let us not be of a sad countenance; for the change in our way of life during these blessed days will help us to gain holiness.

Glory to the Father:...

Unity in three Persons, without beginning, uncreated, Lord and King of the ages, Father, Son and Holy Spirit: the hosts of angels and all mortal men give Thee glory.

Both now...

Theotokion

We sing thy praises, O all-perfect glory of mankind, for through thee, O Virgin, we have been made godlike. Thou hast for our sake given birth to Christ, our God and Saviour, who has loosed us from the curse.

Refrain: Glory to Thee, our God, glory to Thee.

What quenched the fire? What stopped the mouths of the wild beasts? It was fasting that delivered the Children from the furnace and Daniel the Prophet from the jaws of the lions. Brethren, let us also fast like them.

Katavasia - Ode II
Tone V

Be- hold, be- hold, I am God; in flesh was I clothed by Mine Own will,

that I might save Ad- am

who had fallen in- to trans- gres- sion

through the de- cep- tion of the ser- pent.

Ode III

The Lord hath gone up into the heavens and hath thundered;/ he will judge the ends of the earth, for he is righteous.

Troparion from the Canon of the Menaion

And he will give strength to our kings,/ and he will lift up the horn of his anointed one.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Katavasia – Ode III

Irmos of the Canon from the Menaion

Sessional Hymn

Sessional Hymn from the Menaion, if there be one.

Ode IV

Irmos of the Canon from the Menaion

The Lord is my God and my might,/ and he will instruct my feet unto perfection.

Troparion from the Canon of the Menaion

He mounteth me on high,/ that I might be victor with his song.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode V

Irmos of the Canon from the Menaion

The dead shall rise, and they that are in the tombs shall awake, and they that be in the earth shall rejoice.

Troparion from the Canon of the Menaion

For the dew which thou sendest is healing for them, but the land of the ungodly shall perish.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode VI

They that observe vain and false things/ have abandoned mercy for themselves.

Troparion from the Canon of the Menaion

But as for me, with the voice of praise and thanksgiving will I sacrifice unto thee;/ whatsoever I have vowed for my salvation, I will pay unto thee, O Lord.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Katavasia – Ode VI

Irmos of the Canon from the Menaion

Kontakion or Sessional Hymn

If there is no Kontakion for the saint of the day in the Menaion, the Sessional Hymn to the Martyrs for Tuesday, in the Tone of the week, is said. See Appendix II, Page 206.

Ode VII

Irmos of the Canon from the Menaion

Blessed art thou upon the throne of the glory of thy kingdom,/ thou who art supremely praised and supremely exalted unto the ages.

Troparion from the Canon of the Menaion

Blessed art thou in the firmament of the heaven,/ thou who art supremely praised and supremely exalted unto the ages.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode VIII
Eighth Biblical Ode
Hymn of the Three Youths
Daniel 3:57-88

Bless the Lord, all ye works of the Lord:

The first line of musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are placed between the two staves, with the words "Bless the Lord, all ye works of the Lord:" aligned with the notes.

O praise ye the Lord, and supremely exalt Him unto the ages.

The second line of musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are placed between the two staves, with the words "O praise ye the Lord, and supremely exalt Him unto the ages." aligned with the notes.

Bless the Lord, ye angels of the Lord,/ and ye heavens of the Lord: O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, all ye waters above the heavens, and all ye powers of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, O sun and moon, and ye stars of heaven:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, every rain and dew, and all ye winds:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, fire and heat of burning, winter cold and summer heat:/ O praise ye the Lord and supremely exalt him unto the ages.

Irmos of the Canon from the Menaion

Bless the Lord, O falls of dew and snow, O ice and cold:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O hoar frosts and snows, O lightnings and clouds:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O light and darkness, O nights and days:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O earth, mountains and hills, and all things that spring up therein:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O fountains, seas and rivers, O monsters of the sea, and all things that move in the waters:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, all ye winged creatures of the sky, O beasts and all cattle:/ O praise ye the Lord and supremely exalt him unto the ages.

Triodion, Canon I

Rouse thyself, my soul, from the sleep of grievous slothfulness, and with zeal and vigilance observe the divine commandments. The Bridegroom draws near: take thy lamp and hasten to meet Him.

Bless the Lord, ye sons of men; let Israel bless the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

I am gravely wounded by the sword of pleasure: heal me, O Word, with the ointment of Thy merciful compassion, and I will glorify Thee with thanksgiving for ever.

Bless the Lord, ye priests of the Lord, ye servants of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

My soul, abstain from harmful passions, from envy and hatred and all malice; and feed upon the spiritual food that brings thee heavenly joy.

Bless the Lord, ye spirits and ye souls of the righteous, ye saints, and ye that be humble of heart:/ O praise ye the Lord and supremely exalt him unto the ages.

Theotokion

O pure Mother of God, heal the wounds of my soul, the passions of my heart and the delusions of my mind; for thou art the only help of sinners; our wall against the enemies that despoil us.

Bless the Lord, O Ananias, Azarias, and Misael:/ O praise ye the Lord and supremely exalt him unto the ages.

Triodion, Canon II

Giving wings to our soul through abstinence, let us all offer acceptable prayers to the Lord in heaven.

Bless the Lord, ye Apostles, Prophets and Martyrs of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

In a spirit of compunction, let us weep for the deliverance of our souls and sing the praises of Christ for ever.

We bless Father, Son, and Holy Spirit, the Lord.

Consubstantial Trinity, uncreated Unity, the God of all, we exalt Thee above all for ever.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

Intercede for those who sing thy praises, O All-Undeiled, that they may be delivered from every danger and temptation.

Glory to Thee, our God, glory to Thee.

Rejecting the pleasures of the rich man, come and let us fast with Lazarus, that we too may be comforted in the bosom of Abraham.

We praise, bless and worship the Lord:/ praising and supremely exalting Him unto the ages.

Katavasia - Ode VIII
Tone V

The Mak- er of cre- a- tion, be- fore Whom an- gels trem- ble,

praise, O ye peo- ple, and su- preme- ly ex- alt Him

a- bove all for- ev- er.

Ode IX

Irmos of the Canon from the Menaion

Ninth Biblical Ode

Prayer of Zacharias, the Father of the Forerunner

Luke 1:68-79

Blessed be the Lord God of Is- ra- el,

for He hath visited and wrought redemption for His peo- ple.

And hath raised up a horn of salvation for us/ in the house of his servant David,

Troparion from the Canon of the Menaion

As he spake by the mouth of his holy ones,/ the prophets of old,

Troparion from the Canon of the Menaion

That we should be saved from our enemies,/ and from the hand of all that hate us.

Troparion from the Canon of the Menaion

To deal mercifully with our fathers,/ and to remember his holy covenant,

Troparion from the Canon of the Menaion

The oath which he swore to our father Abraham,/ that he would grant unto us that we be delivered out of the hand of our enemies,

Triodion, Canon I

Who among those Born on earth has ever slipped and provoked God to anger as I have done? Who has ever followed evil impulses and become a dwelling-place of sin as much as I in my wretchedness? But, O God, whose will it is to have mercy, take pity on me.

That we might serve him without fear,/ in holiness and righteousness before him all the days of our life.

O godlike and angelic powers, entreat Him, for He is always ready to forgive, that He may save a soul lost in the sea of worldly pleasures, driven to and fro by the tempest of the passions, and in peril from the assaults of hostile spirits.

And thou, O child, shalt be called the prophet of the Most High;/ for thou shalt go before the face of the Lord, to prepare his ways,

Come, my soul, and by fasting ascend to heaven on the wings of the virtues, rising above the sin that creeps upon the ground: take thy delight in visions of glory that lead thee to holiness, and through faith grow godlike.

To give knowledge of salvation unto his people, by the remission of their sins,/ through the bowels of the mercy of our God,

Theotokion

Who shall make thy praises to be heard in all the world, O pure Lady? For in ways past understanding thou hast given birth to the Master and Lord, whom the leaders of the angelic hosts praise and exalt above all. Entreat Him for thy people that has sinned, O Virgin inviolate.

Whereby the dayspring from on high hath visited us,/ to give light to them that sit in darkness and in the shadow of death,

Triodion, Canon II

Now is the accepted time, the day of salvation: let us offer to God gifts of virtue; as Paul commands, let us cast off the works of darkness, O brethren, and put on the armour of light.

To guide our feet/ into the way of peace.

As the Lord overcame the enemy by fasting, so by fasting let us also break in pieces his arrows and his snares; and when he seeks to tempt us, let each say: Get thee behind me, Satan.

Glory to the Father, and to the Son, and to the Holy Spirit.

O honoured Trinity, consubstantial, without beginning, source of life, O undivided Unity, I sing Thy praises: Father unbegotten, Word and Son begotten, and Holy Spirit, save us all who glorify Thee.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

Beyond our understanding is thy childbearing, O Mother of God. for without man thou hast conceived, and in virginity hast thou given birth; and the Child that thou hast borne is God. Him we magnify, O Virgin, and we call thee blessed.

Glory to Thee, our God, glory to Thee.

Through fasting let us draw near to the mountain of prayer; and with pure hearts like Moses let us also look on God, receiving inwardly the tablets of the commandments and shining with glory in the presence of God's love.

Katavasia – Ode IX
Tone V

Re- joice, O Is- ai- ah! The Vir- gin hath con- ceived in her womb

and borne a son, Im- man- u- el, both God and man.

Or- i- ent is His name;

and magnifying Him, we call the Vir- gin bles- sed.

**It is Truly Meet
Tone V**

It is truly meet to bless thee, the The- o- tok- os,

The first system of musical notation for the hymn. It consists of a treble and bass staff in G major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "It is truly meet to bless thee, the The- o- tok- os,"

ev- er- bles- sed and most blame- less, and Moth- er of our God.

The second system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "ev- er- bles- sed and most blame- less, and Moth- er of our God."

More hon- or- a- ble than the Cher- u- bim

The third system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "More hon- or- a- ble than the Cher- u- bim"

and beyond compare more glorious than the Ser- a- phim,

The fourth system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "and beyond compare more glorious than the Ser- a- phim,"

Tuesday in the First Week

who without corruption gavest birth to God the Word,

The first system of musical notation consists of a treble and bass staff in G major. The lyrics are: "who without corruption gavest birth to God the Word,". The melody is simple and homophonic, with the bass line providing a steady accompaniment.

the very The-o-tok-os, thee do we mag-ni-fy.

Prostration

The second system of musical notation continues the melody. The lyrics are: "the very The-o-tok-os, thee do we mag-ni-fy." The word "Prostration" is written vertically to the right of the staff. The music concludes with a final cadence.

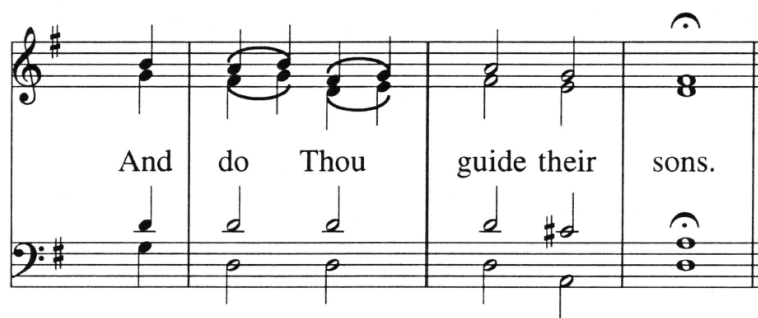
Exapostilarion (Photagogicon)

Hymn of Light in the Tone of the week. See Appendix III, Page 232.

Aposticha Tone III

Let us begin, O ye peoples,/ the pure Fast that is our soul's salvation./ Let us serve the Lord with fear:/ let us anoint our heads with the oil of almsgiving,/ and let us wash our faces in the waters of purity;/ let us not use vain repetitions in our prayers,/ but as we have been taught, so let us cry:/ Our Father, who art in heaven,/ forgive us our trespasses// in Thy love for mankind.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works,



Let us begin, O ye peoples,/ the pure Fast that is our soul's salvation./ Let us serve the Lord with fear:/ let us anoint our heads with the oil of almsgiving,/ and let us wash our faces in the waters of purity;/ let us not use vain repetitions in our prayers,/ but as we have been taught, so let us cry:/ Our Father, who art in heaven,/ forgive us our trespasses// in Thy love for mankind.

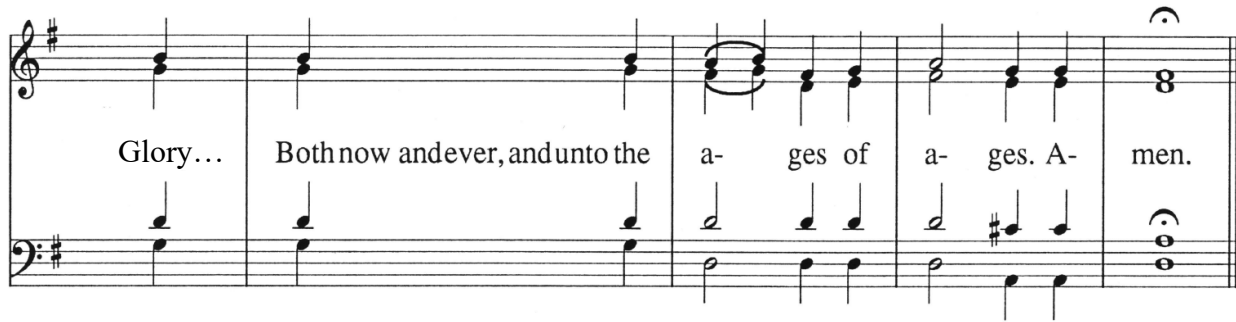
Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us,



To the Martyrs

The soldiers of Christ/ cast aside the fear of kings and tyrants;/ boldly and with courage they confessed Him as the Lord of all,/ their King and God;// and now they intercede for our souls.

**Glory, Both Now, Theotokion
Tone III**



O Theotokos, the protection of all who ask thy prayers,/ in thee we trust, in thee we boast,/ in thee is all our hope:// pray to thy Son for thine unprofitable servants.

First Hour

Kathisma

Kathisma XIII

Troparion

Reader: The most glorious Mother of God, more holy than the holy angels, let us hymn unceasingly with our hearts and mouths, confessing her to be the Theotokos, for truly she gave birth to God incarnate for us, and prayeth unceasingly for our souls.

Dismissal

Priest: May Christ our true God, through the intercession of His most pure Mother; of the honourable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy and righteous Ancestors of God Joachim and Anna, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Third Hour

Kathisma

Kathisma XIV

Sixth Hour

Kathisma

Kathisma XV

Troparion of the Prophecy

Reader: We are strangers upon earth, as all our fathers were; brief is the span of our life. But, O our Saviour, keep us free from sin and have mercy upon us in Thy love for mankind.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Tone I

We are strangers upon earth,/ as all our fathers were;/ brief is the span of our life./ But, O our Saviour,// keep us free from sin and have mercy upon us// in Thy love for mankind.

Prokimenon

Tone IV

Attend unto the voice of my supplication, O my King and my God.

At- tend un- to the voice of my supplication, O my King and my God.

Stichos: Unto my words, give ear, O Lord; hear my cry.

Paroemia

Prophesy of Esaias 1:19 – 2:3

Thus sayeth the Lord: If ye be willing, and hearken to me, ye shall eat the good of the land: 20 but if ye be not willing, nor hearken to me, a sword shall devour you: for the mouth of the Lord has spoken this.

21 How has the faithful city Sion, *once* full of judgement, become a harlot! wherein righteousness lodged, but now murderers. 22 Your silver is worthless, thy wine merchants mix the wine with water. 23 Thy princes are rebellious, companions of thieves, loving bribes, seeking after rewards; not pleading for orphans, and not heeding the cause of widows.

24 Therefore thus saith the Lord, the Lord of hosts, Woe to the mighty *men* of Israel; for my wrath shall not cease against mine adversaries, and I will execute judgement on mine enemies. 25 And I will bring my hand upon thee, and purge thee completely, and I will destroy the rebellious, and will take away from thee all transgressors. 26 And I will establish thy judges as before, and thy counsellors as at the beginning: and afterward thou shalt be called the city of righteousness, the faithful mother-city of Sion. 27 For her captives shall be saved with judgement, and with mercy. 28 And the transgressors and the sinners shall be crushed together, and they that forsake the Lord shall be utterly consumed. 29 For they shall be ashamed of their idols, which they delighted in, and they are made ashamed of the gardens which they coveted. 30 For they shall be as a turpentine tree that has cast its leaves, and as a garden that has no water. 31 And their strength shall be as a thread of tow, and their works as sparks, and the transgressors and the sinners shall be burnt up together, and there shall be none to quench *them*.

2:1 The word which came to Esaias the son of Amos concerning Judea, and concerning Jerusalem.

2 For in the last days the mountain of the Lord shall be glorious, and the house of God *shall be* on the top of the mountains, and it shall be exalted above the hills; and all nations shall come to it. 3 And many nations shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will tell us his way, and we will walk in it: for out of Sion shall go forth the law, and the word of the Lord out of Jerusalem.

**Prokimenon
Tone IV**

O Lord, rebuke me not in Thine anger.

O Lord, re- buke me not in Thine an- ger.

Stichos: Have mercy on me, O Lord, for I am weak.

Theotokion

As thou art a well-spring of pity, count us worthy of compassion, O Theotokos. Look upon a sinful people; show forth, as always, thy power. For hoping in thee, we cry Rejoice to thee, as once did Gabriel, the Supreme Commander of the Bodiless Hosts.

Ninth Hour

Kathisma

Kathisma XVI

Typika

Kontakion

Reader: O Prophet of God and Forerunner of grace, having obtained thy head from the earth as a most sacred rose, we ever receive healings; for again, as of old in the world, thou preaches repentance.

Vespers

Kathisma

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, First Stasis

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of a- ges. A- men.

The musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is primarily composed of quarter notes and half notes, with some chords. The lyrics are written below the notes. The piece concludes with a fermata over the final note.

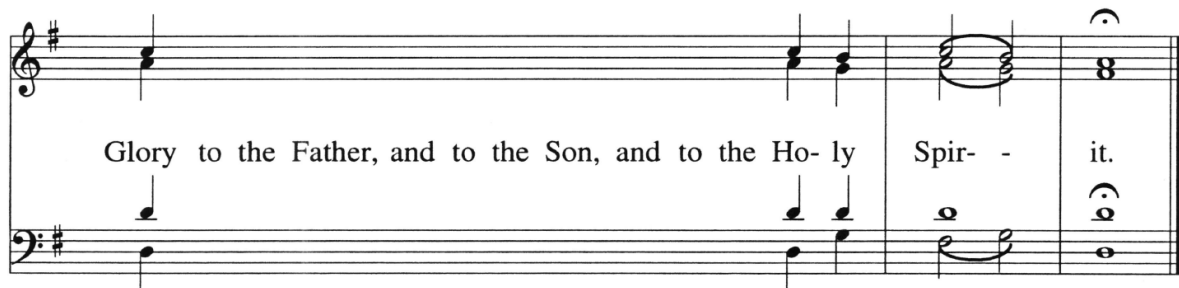
Thrice
Alleluia, alleluia, alleluia, glory to Thee, O God.

The musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is primarily composed of quarter notes and half notes, with some chords. The lyrics are written below the notes. The piece is marked with a repeat sign at the beginning and end, and concludes with a fermata over the final note.

Tuesday in the First Week



Lord, have mercy, Lord, have mercy, Lord, have mer- - cy.



Glory to the Father, and to the Son, and to the Ho- ly Spir- - it.

Reader: Both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, Second Stasis

Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Lord have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, Third Stasis

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Lord, have mercy. (*Thrice*)

Lord, I Have Cried
Tone II

Lord, I have cried unto Thee, hear- ken un- to me.

The first system of music consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Lord, I have cried unto Thee, hear- ken un- to me."

Hear- ken unto me, O Lord. Lord, I have cried unto Thee, hear- ken un- to me;

The second system of music continues the melody and accompaniment. The lyrics are: "Hear- ken unto me, O Lord. Lord, I have cried unto Thee, hear- ken un- to me;"

attend to the voice of my sup- pli- ca- - tion when I cry un- to Thee.

The third system of music continues the melody and accompaniment. The lyrics are: "attend to the voice of my sup- pli- ca- - tion when I cry un- to Thee."

Hear- ken un- to me, O Lord.

The fourth system of music concludes the piece. The lyrics are: "Hear- ken un- to me, O Lord." The system ends with a double bar line and repeat signs.

Tuesday in the First Week

Let my prayer be set forth as incense before Thee,

The first system of musical notation consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It contains a melody of eighth and quarter notes. The lower staff is in bass clef with the same key signature and time signature, providing a harmonic accompaniment of quarter and eighth notes. The lyrics are printed below the staves.

the lifting up of my hands as an evening sacrifice.

The second system of musical notation continues the melody and accompaniment from the first system. It maintains the same musical structure and key signature. The lyrics are printed below the staves.

Hear-ken un- to me, O Lord.

The third system of musical notation concludes the hymn. It features a final cadence with a fermata over the final notes in both staves. The lyrics are printed below the staves.

Verses of Lord, I Have Cried

Reader: Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Bring my soul out of prison, that I may confess Thy name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

Tone II

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?

Musical score for the Stichos. It consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major (one sharp). The melody is written in the treble clef. The lyrics are: "For with Thee there is for-give- - ness." The word "for-give-" is split across two measures, and "ness." follows. The music features a simple harmonic accompaniment in the bass clef.

Cast out of old from Paradise/ through eating bitter food,/ let us make haste to enter there once more, abstaining from the passions/ and crying to our God:/ Thou hast stretched out Thy hands upon the Cross,/ drunk vinegar and tasted gall,/ and patiently Thou hast endured the pain of the nails:/ uproot all bitter pleasures from our souls,// and in Thy tender mercy save Thy servants.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word:

Musical score for the Stichos. It consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major (one sharp). The melody is written in the treble clef. The lyrics are: "My soul hath hoped in the Lord." The music features a simple harmonic accompaniment in the bass clef.

Once we were cast out of Paradise/ through eating from the Tree,/ but through Thy Cross we are restored again to Paradise./ We offer this Thy Cross to Thee in supplication,/ O Lord of many mercies,/ and we pray to Thee with faith:/ Send down upon us in this time of abstinence/ fountains of tears to cleanse all the filth of our passions and offences,// that we may all cry fervently to Thee: Glory be to Thee, O Lord.

Stichos: From the morning watch until night, from the morning watch:



As once Thou gavest Paradise to Adam,/ grant to me now, O Word, the joy of abstinence,/ that I may taste from all Thy commandments, O God,/ yet never eat from the forbidden fruit of sin;// and so with gladness I shall come to Thy life-giving Passion on the Cross.

Then three stichera to the saint of the day from the Menaion.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption,/ and He shall redeem Israel out of all his iniquities.

Sticheron from the Menaion

Stichos: O praise the Lord, all ye nations;/ praise Him all ye peoples.

Sticheron from the Menaion

Stichos: For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Sticheron from the Menaion

Glory to the Father...

Doxastichon from the Menaion, if there be one

Both now...

Stavrotheotokion from the Menaion

Vesper Hymn to the Son of God

Without the Entrance.

Deacon: Wisdom! Aright!

Reader: O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: having come to the setting of the sun, having beheld the evening light, we praise the Father, the Son, and the Holy Spirit: God. Meet it is for Thee at all times to be hymned with reverent voices, O Son of God, Giver of life. Wherefore, the world doth glorify Thee.

Prokimenon
Tone VI

O Lord my God, in Thee have I put my hope; save me.



Stichos: Save me from all them that persecute me, and do Thou deliver me.

Paroemia

Book of Genesis 1:14-23

God said, Let there be lights in the firmament of the heaven to give light upon the earth, to divide between day and night, and let them be for signs and for seasons and for days and for years. 15 And let them be for light in the firmament of the heaven, so as to shine upon the earth, and it was so. 16 And God made the two great lights, the greater light for regulating the day and the lesser light for regulating the night, the stars also. 17 And God placed them in the firmament of the heaven, so as to shine upon the earth, 18 and to regulate day and night, and to divide between the light and the darkness. And God saw that it was good. 19 And there was evening and there was morning, the fourth day.

20 And God said, Let the waters bring forth reptiles having life, and winged creatures flying above the earth in the firmament of heaven, and it was so. 21 And God made great whales, and every living reptile, which the waters brought forth according to their kinds, and every creature that flies with wings according to its kind, and God saw that they were good. 22 And God blessed them saying, Increase and multiply and fill the waters in the seas, and let the creatures that fly be multiplied on the earth. 23 And there was evening and there was morning, the fifth day.

Prokimenon
Tone V

O Lord, our Lord, how wonderful is Thy Name in all the earth!

Stichos: For Thy magnificence is lifted high above the heavens.

Paroemia
Book of Proverbs 1:20-33

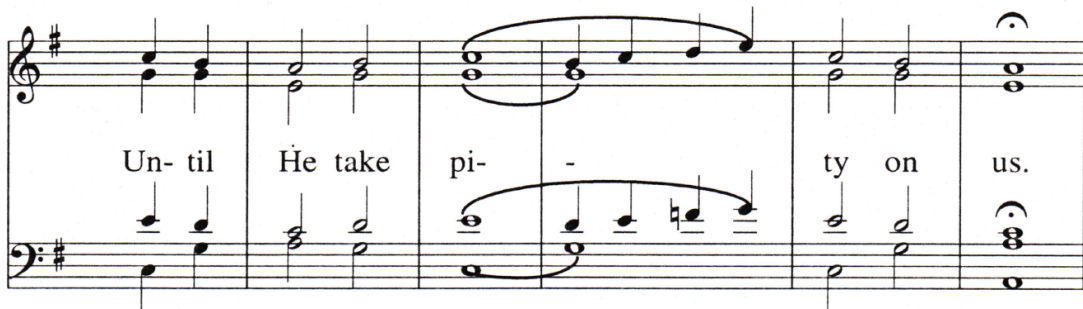
Wisdom sings aloud in passages, and in the broad places speaks boldly. 21 And she makes proclamation on the top of the walls, and sits by the gates of princes; and at the gates of the city boldly says, 22 So long as the simple cleave to justice, they shall not be ashamed: but the foolish being lovers of haughtiness, having become ungodly have hated knowledge, and are become subject to reproofs. 23 Behold, I will bring forth to you the utterance of my breath, and I will instruct you in my speech.

24 Since I called, and ye did not hearken; and I spoke at length, and ye gave no heed; 25 but ye set at nought my counsels, and disregarded my reproofs; 26 therefore I also will laugh at your destruction; and I will rejoice against *you* when ruin comes upon you: 27 yea when dismay suddenly comes upon you, and *your* overthrow shall arrive like a tempest; and when tribulation and distress shall come upon you, or when ruin shall come upon you. 28 For it shall be that when ye call upon me, I will not hearken to you: wicked men shall seek me, but shall not find *me*. 29 For they hated wisdom, and did not choose the word of the Lord: 30 neither would they attend to my counsels, but derided my reproofs. 31 Therefore shall they eat the fruits of their own way, and shall be filled with their own ungodliness. 32 For because they wronged the simple, they shall be slain; and an inquisition shall ruin the ungodly. 33 But he that hearkens to me shall dwell in confidence, and shall rest securely from all evil.

Aposticha
Tone VIII

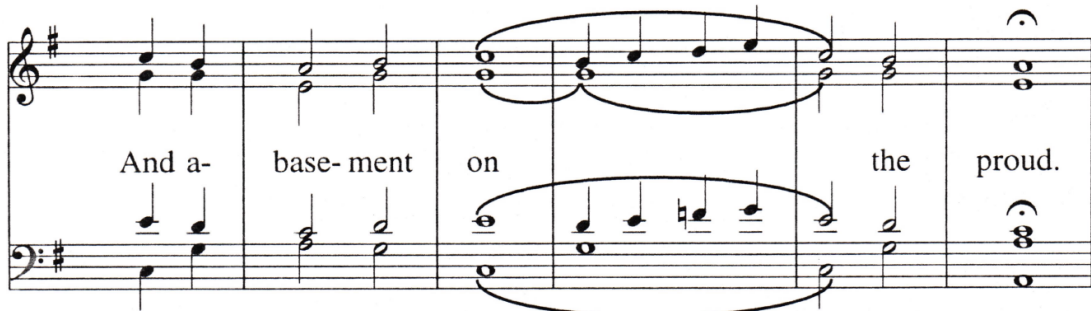
Let us keep the Fast/ not only by refraining from food,/ but by becoming strangers to all the bodily passions;/ that we who are enslaved to the tyranny of the flesh/ may become worthy to partake of the Lamb, the Son of God,/ slain of His own will for the sake of the world,/ and spiritually may celebrate the feast of the Saviour's Resurrection from the dead./ So shall we be raised on high/ in the glory of the virtues,/ and through our righteous actions// we shall give joy to the Lord who loves mankind.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God:



Let us keep the Fast/ not only by refraining from food,/ but by becoming strangers to all the bodily passions;/ that we who are enslaved to the tyranny of the flesh/ may become worthy to partake of the Lamb, the Son of God,/ slain of His own will for the sake of the world,/ and spiritually may celebrate the feast of the Saviour's Resurrection from the dead./ So shall we be raised on high/ in the glory of the virtues,/ and through our righteous actions// we shall give joy to the Lord who loves mankind.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper:



To the Martyrs

Thy martyrs, O Lord, forgetting the things of the present life,/ and despising torture in their longing for the life to come,/ were granted this eternal life as their inheritance,/ and now they rejoice with the angels.// At their supplications bestow upon Thy people Thy great mercy.

Glory to the Father...

Doxastichon from the Menaion, if there be one

**(Glory) Both Now
Tone VIII**

(Glory to the Father, and to the Son, and to the Holy Spirit,)

This block contains the first line of musical notation for the doxastichon. It consists of a treble clef staff and a bass clef staff, both in the key of D major. The melody is a simple two-note phrase: a half note G4 in the treble and a half note D3 in the bass. The lyrics "(Glory to the Father, and to the Son, and to the Holy Spirit,)" are centered between the two staves.

Both now and ever and unto the a- ges of a- ges. A-

This block contains the second line of musical notation. The treble staff features a melody of eighth notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. The bass staff provides a simple accompaniment of eighth notes: D3, E3, F#3, G3, F#3, E3, D3, C#3, B2, A2. The lyrics "Both now and ever and unto the a- ges of a- ges. A-" are placed between the staves.

men.

This block contains the third line of musical notation. The treble staff has a melody of eighth notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. The bass staff has a melody of eighth notes: D3, E3, F#3, G3, F#3, E3, D3, C#3, B2, A2. The lyrics "men." are placed between the staves.

Stavrotheotokion

'O marvellous wonder!/ O strange mystery!/ O fearful enterprise!'/ said the Virgin as she looked on Thee,/ and saw Thee hanging between two evil-doers on the Cross,/ the Child whom she had borne without travail,/ yet in fear and trembling. Weeping she said: 'Woe is me, beloved Child:// how has this wicked and ungrateful people nailed Thee to the Cross?'

Dismissal

Priest: May Christ our true God, through the intercession of His most pure Mother; of the honourable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy and righteous Ancestors of God Joachim and Anna, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Wednesday in the First Week

Matins

Alleluia and Hymns to the Trinity

After the Six Psalms and the Great Litany, in place of God is the Lord, we sing Alleluia with the appointed verses, and then the hymns to the Trinity in the Tone of the week. See Appendix I, Page 173.

First Kathisma

Kathisma XIX

Sessional Hymns

After the first reading from the Psalter, the Sessional Hymns of Repentance in the Tone of the week. See Appendix II, Page 206.

Second Kathisma

Kathisma XX

After the second reading from the Psalter:

Sessional Hymns

Tone II

Through Thy Passion, loving Lord, Thou hast given to all men freedom from the passions, putting to death the passions of my flesh by Thy Cross. Count me worthy, then, to see Thy divine Passion: that, having been well-pleasing to Thy glory through the Fast, I may receive Thy great and abundant mercy.

Glory to the Father...

Repeat.

Both now...

Stavrotheotokion

Beholding Thee, O Christ, stretched dead upon the Tree, Thy Virgin Mother cried aloud with bitter tears: 'O my Son, what is this fearful mystery? How dost Thou who givest life eternal unto all, suffer willingly a shameful death upon the Cross?'

Third Kathisma

Kathisma I

After the third reading from the Psalter:

Sessional Hymns

Tone II

O Lord, Thou hast consecrated and granted unto us this light-giving season of abstinence. Enable all of us to pass through it in compunction and sincerity, living in peace by the power of Thy Cross, O Thou who alone lovest mankind.

Glory to the Father...

Repeat,

Both now...

Stavrotheotokion

Guarded by the precious Cross of thy Son, O pure Lady and Theotokos, easily we turn aside all the assaults of the adversary. Therefore, as is right, we call thee blessed, for thou art the Mother of the Light and the only hope of our souls.

The Canon

We use the Canon to the saint of the day from the Menaion, and the two three-canticle Canons from the Triodion.

Ode I

Irmos of the Canon from the Menaion

The Lord is king of the ages, yea, for ever and evermore./ For the horse of Pharaoh with chariots and riders went into the sea,

Troparion from the Canon of the Menaion

And the Lord brought upon them the water of the sea;/ but the sons of Israel walked through dry land in the midst of the sea.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode III

Third Biblical Ode

*A Prayer of Anna, the Mother of Samuel the Prophet
I Kingdoms 2: 1-10*

My heart is established in the Lord, my horn is ex- al- ted in my God,

The musical notation consists of a treble and bass clef staff with a key signature of one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The text is centered between the staves.

My mouth is enlarged over mine enemies, I am glad in Thy sal- va- tion.

The musical notation continues from the first line, ending with a double bar line. The treble clef staff has a fermata over the final note. The bass line also has a fermata over the final note.

For there is none holy as the Lord, for there is none righteous as our God,/ and there is none holy beside thee.

Boast ye not, and utter not high things unto excess,/ nor let boastful words come of pride come forth from your mouth.

For the Lord is a God of knowledge,/ and a God that prepareth his own ways.

Irmos of the Canon of the Menaion

The bow of the mighty is become weak,/ and the strengthless have girded themselves with power.

Troparion from the Canon of the Menaion

They that were full of bread are sunk into low estate,/ and the hungry have been rested in the land;

Troparion from the Canon of the Menaion

For the barren hath borne seven,/ and she that abounded in children is enfeebled.

Troparion from the Canon of the Menaion

The Lord slayeth and engendereth life,/ he bringeth down to hades, and bringeth up again.

Troparion from the Canon of the Menaion

The Lord maketh poor and enricheth, he bringeth low and lifteth high again./ He raiseth the pauper from the earth, and from the dunghill doth he lift up the poor man

Troparion from the Canon of the Menaion

To seat him with the mighty of the people,/ and he maketh him heir of their throne of glory.

Troparion from the Canon of the Menaion

He granteth his prayer to him that prayeth,/ and hath blest the years of the righteous man.

Triodion, Canon I, Tone II

Let us crucify our members through abstinence; let us be vigilant in prayer, as it is written, and let us live after the example of Him who suffered, and by His Passion put to death the passions.

For the mighty man shall not be strong in his own strength;/ the Lord will weaken his adversary; the Lord is holy.

Rejecting the bitter food of sin, let us seek to please Christ, who of His own will tasted gall and by the Cross cast down the author of evil.

Let not the wise man boast in his wisdom, let not the mighty man boast in his might,/ let not the rich man boast in his riches;

Sin has become a habit for me, and it drags me to complete perdition. But do Thou by Thy Cross deliver me from my sinfulness, O compassionate Lord of many mercies.

But in this let him that boasteth make his boast, that he hath understanding and knoweth the Lord,/ and that he worketh judgment and righteousness in the midst of the earth.

Theotokion

Queen of all creation, O Lady who hast borne the Master, set me free from bondage to the deceitful enemy.

The Lord hath gone up into the heavens and hath thundered;/ he will judge the ends of the earth, for he is righteous.

Triodion, Canon II, Tone II

From the tree of the Cross there grows for all the world the flower of abstinence. Let us then accept the Fast with love and take pleasure in the fruit of Christ's divine commandments.

And he will give strength to our kings,/ and he will lift up the horn of his anointed one.

Abstaining from the passions, let us for the Lord's sake crucify our flesh; by our life in Christ let us all show that the pride of the flesh is dead.

Glory to the Father, and to the Son,/ and to the Holy Spirit.

I glorify three Persons in one Nature, Father, Son and Spirit, the one Power of the Godhead, one Kingdom over all and one Brightness.

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion

Thy childbearing, O pure Lady, fills our hearts with fear. For it is God who has become man, begotten outside time from the Father and in the last days brought forth by thee through a virgin birth.

Glory to Thee, our God, glory to Thee.

I praise Thy Crucifixion, O Christ, and the piercing of Thy divine side, from which I draw each day an immortal drink and I am sanctified.

Katavasia - Ode III

Es- tab- lish us in Thee, O Lord,

The first system of musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are: "Es- tab- lish us in Thee, O Lord,". The word "Thee" is underlined in the original image. The bass staff provides a simple harmonic accompaniment.

through the Tree by which sin is put to death,

The second system of musical notation continues the melody and accompaniment. The lyrics are: "through the Tree by which sin is put to death,". The word "Tree" is underlined in the original image. The musical notation is consistent with the first system.

and plant Thy fear in the hearts of us who hymn Thee.

The third system of musical notation concludes the piece. The lyrics are: "and plant Thy fear in the hearts of us who hymn Thee." The word "Thee" is underlined in the original image. The piece ends with a double bar line and repeat signs on both staves.

Sessional Hymn

Sessional Hymn from the Menaion, if there be one.

Ode IV

Irmos of the Canon from the Menaion

The Lord is my God and my might,/ and he will instruct my feet unto perfection.

Troparion from the Canon of the Menaion

He mounteth me on high,/ that I might be victor with his song.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode V

Irmos of the Canon from the Menaion

The dead shall rise, and they that are in the tombs shall awake, and they that be in the earth shall rejoice.

Troparion from the Canon of the Menaion

For the dew which thou sendest is healing for them, but the land of the ungodly shall perish.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode VI

They that observe vain and false things/ have abandoned mercy for themselves.

Troparion from the Canon of the Menaion

But as for me, with the voice of praise and thanksgiving will I sacrifice unto thee;/ whatsoever I have vowed for my salvation, I will pay unto thee, O Lord.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Katavasia – Ode VI

Irmos of the Canon from the Menaion

Kontakion or Sessional Hymn

If there is no Kontakion for the saint of the day in the Menaion, the Sessional Hymn to the Martyrs for Wednesday, in the Tone of the week, is said. See Appendix II, Page 206.

Ode VII

Irmos of the Canon from the Menaion

Blessed art thou upon the throne of the glory of thy kingdom,/ thou who art supremely praised and supremely exalted unto the ages.

Troparion from the Canon of the Menaion

Blessed art thou in the firmament of the heaven,/ thou who art supremely praised and supremely exalted unto the ages.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode VIII

Eighth Biblical Ode

Hymn of the Three Youths

Daniel 3:57-88

Bless the Lord, all ye works of the Lord:

The musical notation consists of a treble and bass clef staff. The treble clef staff contains a series of chords: a G4 chord, a D5 chord, a G4 chord, a D5 chord, a G4 chord, and a D5 chord. The bass clef staff contains a series of chords: a G2 chord, a D3 chord, a G2 chord, a D3 chord, a G2 chord, and a D3 chord. The lyrics are placed between the two staves, with the words "Bless the Lord, all ye works of the Lord:" aligned with the notes.

O praise ye the Lord, and supremely exalt Him unto the ages.

The musical notation consists of a treble and bass clef staff. The treble clef staff contains a series of chords: a G4 chord, a D5 chord, a G4 chord, a D5 chord, a G4 chord, and a D5 chord. The bass clef staff contains a series of chords: a G2 chord, a D3 chord, a G2 chord, a D3 chord, a G2 chord, and a D3 chord. The lyrics are placed between the two staves, with the words "O praise ye the Lord, and supremely exalt Him unto the ages." aligned with the notes.

Bless the Lord, ye angels of the Lord,/ and ye heavens of the Lord: O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, all ye waters above the heavens, and all ye powers of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, O sun and moon, and ye stars of heaven:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, every rain and dew, and all ye winds:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, fire and heat of burning, winter cold and summer heat:/ O praise ye the Lord and supremely exalt him unto the ages.

Irmos of the Canon from the Menaion

Bless the Lord, O falls of dew and snow, O ice and cold:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O hoar frosts and snows, O lightnings and clouds:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O light and darkness, O nights and days:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O earth, mountains and hills, and all things that spring up therein:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O fountains, seas and rivers, O monsters of the sea, and all things that move in the waters:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, all ye winged creatures of the sky, O beasts and all cattle:/ O praise ye the Lord and supremely exalt him unto the ages.

Triodion, Canon I

The furnace of the passions burns up my soul; but with the dew of Thy mercy do Thou quench its flames. For in Thy loving self-abasement, O Benefactor, at Thy Crucifixion Thou hast made a fountain of dispassion to flow from Thy pure side.

Bless the Lord, ye sons of men; let Israel bless the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Lifted upon Thy Cross, O Christ, Thou hast raised us up who were fallen into evil. I have slipped into the pit of sin: bring me out and set me firmly on the rock of salvation, that I may glorify Thy power.

Bless the Lord, ye priests of the Lord, ye servants of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Through the lance that pierced Thy side, O Christ, Thou hast cleansed my heart from the corruption of the passions. I have been wounded by the poisonous bite of the serpent: heal me in every part, and make me walk unwavering upon the paths of God.

Bless the Lord, ye spirits and ye souls of the righteous, ye saints, and ye that be humble of heart:/ O praise ye the Lord and supremely exalt him unto the ages.

Theotokion

All of us honour thee, O Virgin undefiled, as the shining lamp and candlestick in which the fire of the Godhead came to dwell, bringing light to those held fast in the dark night of corruption; and we bless thy childbearing, O blessed among women.

Bless the Lord, O Ananias, Azarias, and Misael:/ O praise ye the Lord and supremely exalt him unto the ages.

Triodion, Canon II

Let us praise Him that was crucified upon the Tree between the thieves, and whose life-giving side was pierced by the lance: and let us bless and exalt Him above all for ever.

Bless the Lord, ye Apostles, Prophets and Martyrs of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Thou, who judgest all the earth, hast stood before Pilate's judgement-seat; Thou wast struck on the cheek, mocked, and hung upon the Cross, delivering me for ever from the corruption of the ancient sin.

We bless Father, Son, and Holy Spirit, the Lord.

O Godhead, One in Trinity, undivided in Nature yet divided in Persons, Power that shall never be destroyed, Father, Son and Spirit, we sing Thy praises for ever.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

O pure Mother of God, Gate of heaven, Door of salvation, accept the prayer of all Christians who call thee blessed for ever.

Glory to Thee, our God, glory to Thee.

O Cross of Christ, thou hast brought the thief to faith, and me to the season of the fast: count me worthy to venerate thee at the coming Festival, and to be filled with life.

We praise, bless and worship the Lord:/ praising and supremely exalting Him unto the ages.

**Katavasia - Ode VIII
Tone II**

The Lord, Who once to Mo- ses

pre-fig-ured in the bush on Mount Si- nai

the miracle of the Vir- gin,

praise ye, bless, and supremely exalt un- to all a- ges.

Ode IX

Irmos of the Canon from the Menaion

Ninth Biblical Ode

Prayer of Zacharias, the Father of the Forerunner

Luke 1:68-79

Blessed be the Lord God of Is- ra- el,

The image shows a musical score for the first line of the Ninth Biblical Ode. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "Blessed be the Lord God of Is- ra- el," with a bar line under the word "Is-".

for He hath visited and wrought redemption for His peo- ple.

The image shows a musical score for the second line of the Ninth Biblical Ode. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "for He hath visited and wrought redemption for His peo- ple." with a bar line under the word "peo-".

And hath raised up a horn of salvation for us/ in the house of his servant David,

Troparion from the Canon of the Menaion

As he spake by the mouth of his holy ones,/ the prophets of old,

Troparion from the Canon of the Menaion

That we should be saved from our enemies,/ and from the hand of all that hate us.

Troparion from the Canon of the Menaion

To deal mercifully with our fathers,/ and to remember his holy covenant,

Troparion from the Canon of the Menaion

The oath which he swore to our father Abraham,/ that he would grant unto us that we be delivered out of the hand of our enemies,

Triodion, Canon I

The Fast shines upon all of us more brightly than the sun, bringing us the light of grace and proclaiming the good news of the Cross, of the precious Passion anti the saving day of Resurrection.

That we might serve him without fear,/ in holiness and righteousness before him all the days of our life.

Let us love chastity, let us flee from fornication, let us gird our loins with temperance, that we may appear in purity before the Saviour of our souls, who alone is pure and desires the purification of us all.

And thou, O child, shalt be called the prophet of the Most High;/ for thou shalt go before the face of the Lord, to prepare his ways,

O Christ, nail my flesh with the fear of Thee. O Thou who hast nailed the sin of Adam to the Cross, loose me from the bonds of wickedness, shatter the arrows of the evil one with Thy lance, O Master, and deliver me from all his mischief.

To give knowledge of salvation unto his people, by the remission of their sins,/ through the bowels of the mercy of our God,

Theotokion

O Virgin Maiden who hast borne Christ the Lord, the just Judge that alone is always ready to forgive, deliver me from the condemnation, from the fire and torment, that I deserve to suffer because of my delight in sin.

Whereby the dayspring from on high hath visited us,/ to give light to them that sit in darkness and in the shadow of death,

Triodion, Canon II

How great is Thy compassion! For Thou hast endured the Cross, the nails and lance, O Lord, for my sake who am condemned to corruption. Therefore I sing Thy praises, O Christ.

To guide our feet/ into the way of peace.

With all Thy people we worship Thy life-giving Passion, the Cross, the reed, the nails, the lance; and we praise Thee in our songs, O Christ.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Unity in three coequal Persons, undivided Trinity, sovereign Nature, Father, Son and divine Spirit, save. us all.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

Rejoice, Theotokos, Mercy-Seat of the world: always fleeing to thee for refuge, we sinners gain reconciliation with God.

Glory to Thee, our God, glory to Thee.

Through Thy Cross, O loving Lord, Thou hast given me strength: grant me with good courage to complete the period of the Fast.

Katavasia - Ode IX
Tone II

O pure and im- mac- cu- late one, Moth- er and Vir- gin,

in hymns and songs all we faith- ful

piously magnify thee as The- o- tok- os.

**It is Truly Meet
Tone II**

It is truly meet to bless thee, the The- o- tok- - os,

The first system of musical notation for the hymn. It consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are: "It is truly meet to bless thee, the The- o- tok- - os,". The word "The-" is split across the bar line, and "o- tok-" is split across the next bar line, with a long dash indicating a sustained note.

ev- er- bles- sed and most blameless and Moth- er of our God.

The second system of musical notation. The treble staff continues the melody from the first system. The lyrics are: "ev- er- bles- sed and most blameless and Moth- er of our God.".

More honorable than the Cher- u- bim

The third system of musical notation. The treble staff continues the melody. The lyrics are: "More honorable than the Cher- u- bim".

and beyond compare more glorious than the Ser- a- phim,

The fourth system of musical notation. The treble staff continues the melody. The lyrics are: "and beyond compare more glorious than the Ser- a- phim,".

Wednesday in the First Week

who without corruption gavest birth to God the Word,

the very Theotokos, thee do we magnify.

Prostration

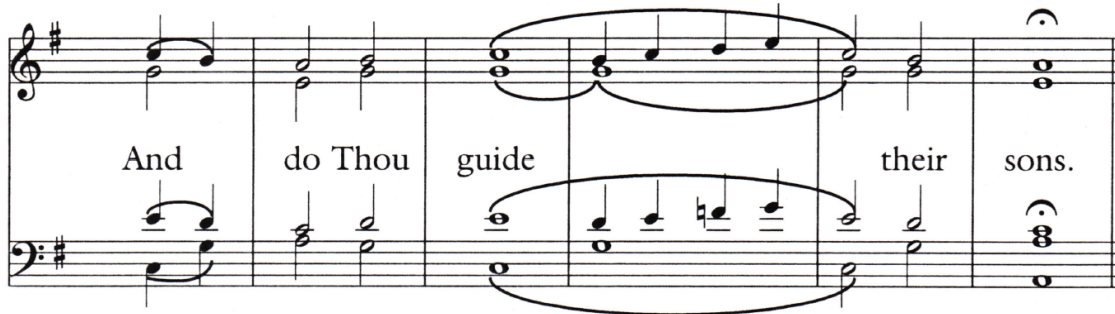
Exapostilarion (Photagogicon)

Hymn of Light in the Tone of the week. See Appendix III, Page 232.

**Aposticha
Tone VIII**

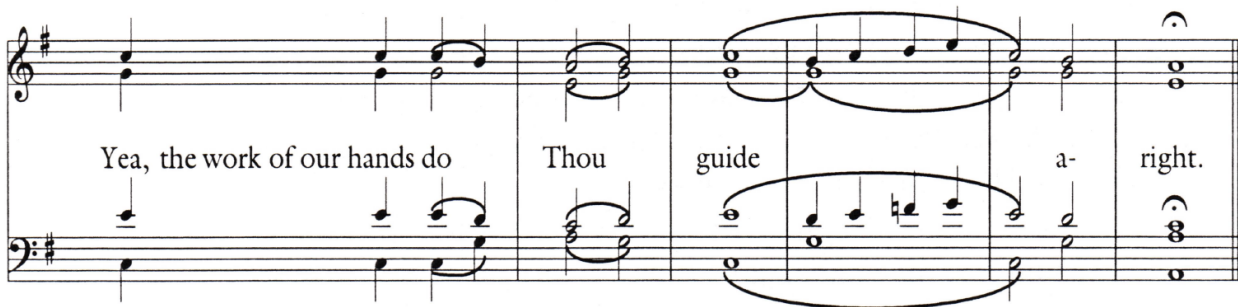
By fasting let us bring into bondage the passions of the mind,/ and let us gain for ourselves spiritual wings./ Passing lightly through the storm raised against us by the enemy,/ may we be counted worthy to venerate the Cross of the Son of God,/ slain of His own will for the sake of the world;/ may we spiritually keep the feast of the Saviour's Resurrection from the dead;/ going up into the mountain,/ with the disciples may we glorify the Son who loves mankind,// for He has received all power and dominion from the Father.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works,



By fasting let us bring into bondage the passions of the mind,/ and let us gain for ourselves spiritual wings./ Passing lightly through the storm raised against us by the enemy,/ may we be counted worthy to venerate the Cross of the Son of God,/ slain of His own will for the sake of the world;/ may we spiritually keep the feast of the Saviour's Resurrection from the dead;/ going up into the mountain,/ with the disciples may we glorify the Son who loves mankind,// for He has received all power and dominion from the Father.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us,



To the Martyrs

Invincible martyrs of Christ,/ ye triumphed over falsehood by the power of the Cross,/ and gained as your reward the grace of life eternal./ Ye felt no terror at the threats of tyrants,/ and when ye suffered torment ye rejoiced;/ and now your blood has become the healing of our souls.// Intercede for our salvation.

**(Glory) Both Now
Tone VIII**

(Glory to the Father, and to the Son, and to the Holy Spirit,)

Both now and ever and unto the a- ges of a- ges. A-

- men.

Stavrotheotokion

'What is this dread sight before mine eyes, O Master?/ How art Thou nailed upon the Wood, who upholdest all creation?/ How art Thou killed, who givest life to all?/ cried the most pure Theotokos weeping,/ when she beheld upon the Cross the Child that she had borne in ways surpassing speech,// who is both God and man.

First Hour

Kathisma

Kathisma II

Troparion

Reader: Hasten to our aid, ere we be enslaved to the enemies that blaspheme Thee and threaten us, O Christ our God. By Thy Cross, destroy them that war against us. Let them learn the might of the Orthodox Faith; through the intercessions of the Theotokos, O only Lover of mankind.

Dismissal

Priest: May Christ our true God, through the intercession of His most pure Mother; through the power of the precious and life-creating Cross; of the holy, glorious and all-praised Apostles; of the holy and righteous Ancestors of God Joachim and Anna, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Third Hour

Kathisma

Kathisma III

Sixth Hour

Kathisma

Kathisma IV

Troparion of the Prophecy

Reader: O Lord who lovest mankind, Thou knowest our created nature, Thou knowest our infirmity: though we have sinned, yet have we not forsaken Thee, O God, nor stretched out our hands to a strange god. O merciful Saviour., spare us in Thy love.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Tone IV

O Lord who lovest mankind, Thou knowest our created nature,/ Thou knowest our infirmity:/ though we have sinned, yet have we not forsaken Thee, O God,/ nor stretched out our hands to a strange god.// O merciful Saviour., spare us in Thy love.

Prokimenon
Tone IV

I will confess Thee, O Lord, with my whole heart.

I will con-fess Thee, O Lord with my whole heart.

Stichos: I will be glad and rejoice in Thee.

Paroemia
Prophecy of Esaias 2:3-11

Thus sayeth the Lord: Out of Sion shall go forth the law, and the word of the Lord out of Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into sickles: and nation shall not take up sword against nation, neither shall they learn to war any more.

5 And now, O house of Jacob, come, *and* let us walk in the light of the Lord. 6 For he has forsaken his people the house of Israel, because their land is filled as at the beginning with divinations, as the *land* of the Philistines, and many strange children were born to them. 7 For their land is filled with silver and gold, and there was no number of their treasures; their land also is filled with horses, and there was no number of chariots. 8 And the land is filled with abominations, *even* the works of their hands; and they have worshipped *the works* which their fingers made. 9 And the mean man bowed down, and the great man was humbled: and I will not pardon them.

10 Now therefore enter ye into the rocks, and hide yourselves in the earth, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth. 11 For the eyes of the Lord are high, but man is low; and the haughtiness of men shall be brought low, and the Lord alone shall be exalted in that day.

**Prokimenon
Tone VI**

The Lord is righteous and hath loved righteousness; upon uprightness hath His countenance looked.

The Lord is righteous and hath loved righteousness;

up- on up- right- ness hath His coun- te- nance looked.

Stichos: In the Lord have I hoped; how will ye say to my soul: Flee unto the mountains like a sparrow?

Stavrotheotokion

Most glorified art thou, O Virgin Theotokos; we praise thee, for by the Cross of thy Son, hades was cast down and death slain. Having been put to death, we were raised up, and were deemed worthy of life. We received paradise, the ancient bliss. Wherefore, in thanksgiving, we glorify Christ our God, since He is mighty and alone abundant in mercy.

Ninth Hour

Kathisma

Kathisma V

Typika

Kontakion

Reader: O Thou Who wast lifted up willingly on the Cross, bestow Thy mercies upon the new Nation called after Thee, O Christ God; gladden with Thy power Orthodox Christians, granting them victory over enemies. May they have as their help in war the weapon of peace, the invincible Trophy.

Vespers with the Liturgy of Presanctified Gifts

Kathisma

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, First Stasis

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of a- ges. A- men.

The musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is simple, with the treble staff containing the main line and the bass staff providing a harmonic accompaniment. The lyrics are written below the notes.

Thrice

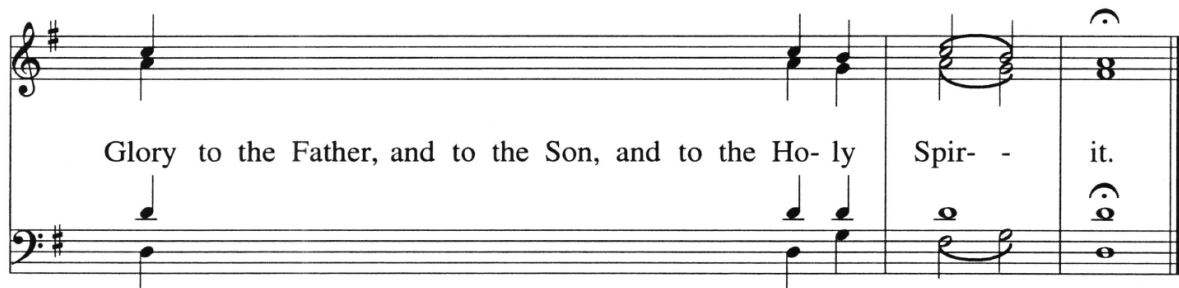
Alleluia, alleluia, alleluia, glory to Thee, O God.

The musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is simple, with the treble staff containing the main line and the bass staff providing a harmonic accompaniment. The lyrics are written below the notes. The piece is marked with a repeat sign at the beginning and end.

Wednesday in the First Week



Lord, have mercy, Lord, have mercy, Lord, have mer- - cy.



Glory to the Father, and to the Son, and to the Ho- ly Spir- - it.

Reader: Both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, Second Stasis

Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Lord have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, Third Stasis

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Lord, have mercy. (*Thrice*)

Lord, I Have Cried
Tone VIII

Lord, I have cried unto Thee, hear- ken un- to me.

The first system of musical notation consists of a treble and bass staff in G major. The treble staff contains a vocal line with lyrics: "Lord, I have cried unto Thee, hear- ken un- to me." The bass staff provides a harmonic accompaniment with chords and single notes.

Hear- ken un- to me, O Lord.

The second system continues the vocal line with lyrics: "Hear- ken un- to me, O Lord." The treble staff features a melodic line with a slur over the notes for "O Lord". The bass staff continues the accompaniment.

Lord, I have cried unto Thee, hear- - ken un- to me;

The third system continues the vocal line with lyrics: "Lord, I have cried unto Thee, hear- - ken un- to me;". The treble staff has a slur over the notes for "hear- - ken". The bass staff continues the accompaniment.

attend to the voice of my sup- pli- ca- tion when I cry un- to Thee.

The fourth system concludes the vocal line with lyrics: "attend to the voice of my sup- pli- ca- tion when I cry un- to Thee." The treble staff has a slur over the notes for "sup- pli- ca- tion". The bass staff continues the accompaniment.

Wednesday in the First Week

Hear- ken un- to me, O Lord. Let my prayer be set forth

The first system of musical notation consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the notes. The first measure contains the words "Hear- ken un- to me, O Lord." and the second measure contains "Let my prayer be set forth".

as in- cense be- fore Thee, the lif- ting up of my hands

The second system of musical notation continues the piece. It features two staves in the same key and time signature as the first system. The lyrics are "as in- cense be- fore Thee, the lif- ting up of my hands".

as an eve- ning sac- ri- fice. Hear- ken un- to me, O Lord.

The third system of musical notation concludes the piece. It features two staves in the same key and time signature. The lyrics are "as an eve- ning sac- ri- fice. Hear- ken un- to me, O Lord.". The system ends with a double bar line.

Verses of Lord, I Have Cried

Reader: Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Tone VIII

Stichos: Bring my soul out of prison.

Musical score for the Stichos "Bring my soul out of prison." The score is written in G major (one sharp) and 4/4 time. It consists of two staves: a treble staff and a bass staff. The lyrics are: "That I may confess Thy Name." The melody is primarily in the treble staff, with some notes in the bass staff. There are two large oval markings above the treble staff and two below the bass staff, spanning across the measures for "fess" and "Thy Name." The piece ends with a fermata over the final note.

While fasting with the body, brethren,/ let us also fast in spirit./ Let us loose every bond of iniquity;/ let us undo the knots of every contract made by violence;/ let us tear up all unjust agreements;/ let us give bread to the hungry/ and welcome to our house the poor// who have no roof to cover them, that we may receive great mercy from Christ our God.

Stichos: The righteous shall wait patiently for me.

Musical score for the Stichos "The righteous shall wait patiently for me." The score is written in G major (one sharp) and 4/4 time. It consists of two staves: a treble staff and a bass staff. The lyrics are: "Un-til Thou shalt re-ward me." The melody is primarily in the treble staff, with some notes in the bass staff. There are two large oval markings above the treble staff and two below the bass staff, spanning across the measures for "ward" and "me." The piece ends with a fermata over the final note.

While fasting with the body, brethren,/ let us also fast in spirit./ Let us loose every bond of iniquity;/ let us undo the knots of every contract made by violence;/ let us tear up all unjust agreements;/ let us give bread to the hungry/ and welcome to our house the poor// who have no roof to cover them, that we may receive great mercy from Christ our God.

Tone I

Stichos: Out of the depths have I cried unto Thee, O Lord.

Musical score for Tone I, Stichos: Out of the depths have I cried unto Thee, O Lord. The score is written in G major (one sharp) and 4/4 time. It consists of two staves: a treble clef staff and a bass clef staff. The lyrics are: O Lord hear my voice. The melody is primarily in the treble staff, with the bass staff providing a simple harmonic accompaniment. The piece ends with a fermata over the final note.

To the Martyrs

If there be any virtue/ and if there be any praise,/ rightly are these things ascribed to the saints./ They bowed their necks beneath the sword,/ for Thy sake who hast bowed the heavens and come down./ They shed their blood for Thee, who hast emptied Thyself/ and taken the form of a servant;/ they humbled themselves even unto death,/ following the example of Thy poverty./ At their prayers have mercy upon us, O God,// according to the multitude of Thy tender mercies.

Tone II

Stichos: Let Thine ears be attentive.

Musical score for Tone II, Stichos: Let Thine ears be attentive. The score is written in G major (one sharp) and 4/4 time. It consists of two staves: a treble clef staff and a bass clef staff. The lyrics are: To the voice of my supplication. The melody is primarily in the treble staff, with the bass staff providing a simple harmonic accompaniment. The piece ends with a fermata over the final note.

To the Apostles, by Joseph

Jesus, the true spiritual Sun,/ sent you out as lightning into all the world,/ and by the brightness of your divine preaching,/ O ye apostles and eyewitnesses of God,/ He has dispersed the darkness of error/ and given light to those held fast in the evil gloom of ignorance.// Entreat Him to send down upon us also His illumination and great mercy.

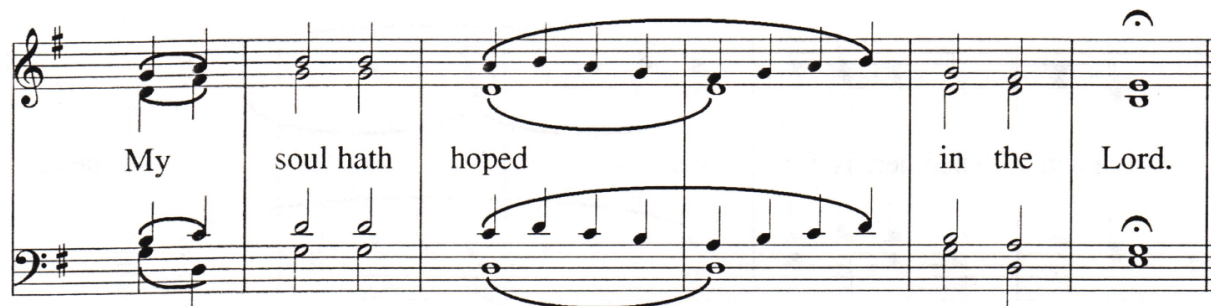
Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?



Elijah, glorified by fasting,/ rode in the divine chariot of the virtues/ and was carried up to the height of heaven./ Eagerly follow his example, O my humble soul,/ and fast from every evil,/ from envy, strife and passing pleasure./ So shalt thou escape the harsh and everlasting agony of Gehenna,// crying out to Christ: Glory be to Thee, O Lord.

Tone V

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word:



To the Apostles, by Theodore

Apostles of God, fervent intercessors for the world,/ defenders of the Orthodox,/ ye who have the power to draw near with boldness unto Christ our God:/ we beseech you, intercede on our behalf,/ that unhindered we may keep the holy season of the Fast/ and receive the grace of the consubstantial Trinity.// O great and glorious preachers, worthy of all reverence, pray for our souls.

Then four stichera to the saint of the day from the Menaion. If three stichera are provided, we repeat the first.

Stichos: From the morning watch until night, from the morning watch/ let Israel hope in the Lord.

Sticheron from the Menaion

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption,/ and He shall redeem Israel out of all his iniquities.

Sticheron from the Menaion

Stichos: O praise the Lord, all ye nations;/ praise Him all ye peoples.

Sticheron from the Menaion

Stichos: For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Sticheron from the Menaion

Glory to the Father...

Doxastichon from the Menaion, if there be one

Both now...

Theotokion from the Menaion

Entrance with the censer.

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! Aright!

Vesper Hymn to the Son of God

O Gentle Light of the holy glory of the immortal, heavenly,

The first system of musical notation consists of a treble and bass staff. The treble staff begins with a G-clef and a key signature of one flat (B-flat). The first measure contains a whole note chord of G2 and B-flat2. The lyrics are positioned below the staff.

holy blessed Father, O Je- sus Christ:

The second system of musical notation continues the melody. The treble staff has four measures of chords: G2-B-flat2, G2-A2, G2-B-flat2, and G2-A2. The bass staff has four measures of notes: G2, G2, G2, and G2. The lyrics are positioned below the staff.

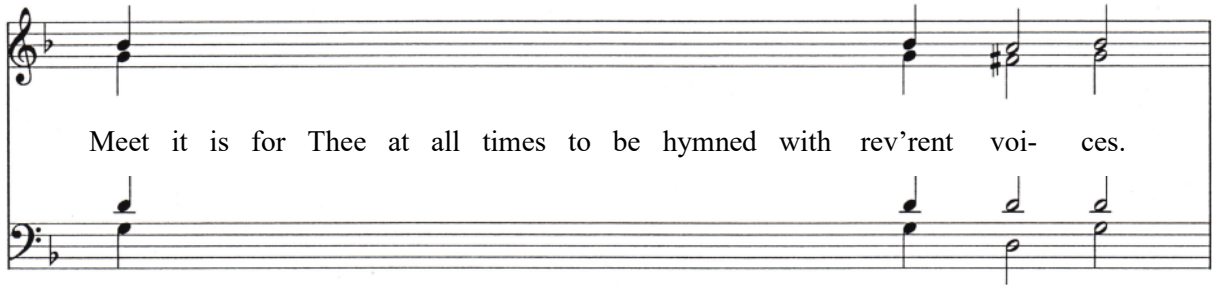
Having come to the setting of the sun, having beheld the evening light,

The third system of musical notation continues the melody. The treble staff has five measures of chords: G2-B-flat2, G2-A2, G2-B-flat2, G2-A2, and G2-B-flat2. The bass staff has five measures of notes: G2, G2, G2, G2, and G2. The lyrics are positioned below the staff.

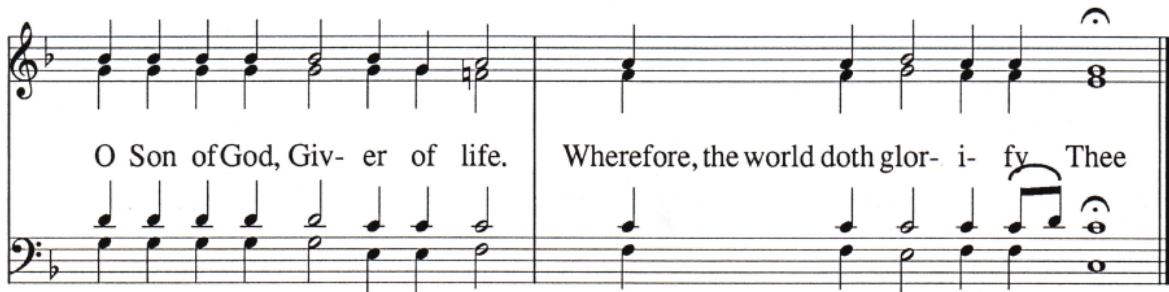
we praise the Father, the Son, and the Holy Spirit: God.

The fourth system of musical notation concludes the hymn. The treble staff has four measures of chords: G2-B-flat2, G2-A2, G2-B-flat2, and G2-A2. The bass staff has four measures of notes: G2, G2, G2, and G2. The lyrics are positioned below the staff.

Wednesday in the First Week



Meet it is for Thee at all times to be hymned with rev'rent voi- ces.



O Son of God, Giv- er of life. Wherefore, the world doth glor- i- fy Thee

Prokimenon
Tone V

Thou, O Lord, shalt keep us and shalt preserve us from this generation, and forevermore.

Thou, O Lord, shalt keep us and shalt preserve us from this gen- er-

a- tion, and for- ev- er- more.

Stichos: Save me, O Lord, for there is no godly man left upon earth.

Paroemia

Book of Genesis 1:24 – 2:3

God said, Let the earth bring forth the living creature according to its kind, quadrupeds and reptiles and wild beasts of the earth according to their kind, and it was so. 25 And God made the wild beasts of the earth according to their kind, and cattle according to their kind, and all the reptiles of the earth according to their kind, and God saw that they were good.

26 And God said, Let us make man according to our image and likeness, and let them have dominion over the fish of the sea, and over the flying creatures of heaven, and over the cattle and all the earth, and over all the reptiles that creep on the earth. 27 And God made man, according to the image of God he made him, male and female he made them. 28 And God blessed them, saying, Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the seas and flying creatures of heaven, and all the cattle and all the earth, and all the reptiles that creep on the earth. 29 And God said, Behold I have given to you every seed-bearing herb sowing seed which is upon all the earth, and every tree which has in itself the fruit of seed that is sown, to you it shall be for food. 30 And to all the wild beasts of the earth, and to all the flying creatures of heaven, and to every reptile creeping on the earth, which has in itself the breath of life, even every green plant for food; and it was so. 31 And God saw all the things that he had made, and, behold, they were very good. And there was evening and there was morning, the sixth day.

2:1 And the heavens and the earth were finished, and the whole world of them.

2 And God finished on the sixth day his works which he made, and he ceased on the seventh day from all his works which he made. 3 And God blessed the seventh day and sanctified it, because in it he ceased from all his works which God began to do.

**Prokimenon
Tone VI**

Look upon me and hear me, O Lord my God.

Musical notation for the first part of the Prokimenon. It consists of two staves: a treble staff (top) and a bass staff (bottom). The key signature is one sharp (F#). The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are: "Look upon me and hear me, O Lord".

Musical notation for the second part of the Prokimenon. It consists of two staves: a treble staff (top) and a bass staff (bottom). The key signature is one sharp (F#). The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are: "my God.". The notation includes a fermata over the final note of the melody.

Stichos: How long wilt Thou forget me utterly, O Lord? How long wilt: Thou turn Thy face away from me?

Paroemia

Book of Proverbs 2:1-22

My son, if thou wilt receive the utterance of my commandment, and hide it with thee; 2 thine ear shall hearken to wisdom; thou shalt also apply thine heart to understanding, and shalt apply it to the instruction of thy son.

3 For it thou shalt call to wisdom, and utter thy voice for understanding; 4 and if thou shalt seek it as silver, and search diligently for it as for treasures; 5 then shalt thou understand the fear of the Lord, and find the knowledge of God.

*6 For the Lord gives wisdom; and from his presence *come* knowledge and understanding, 7 and he treasures up salvation for them that walk uprightly: he will protect their way; 8 that he may guard the righteous ways: and he will preserve the way of them that fear him. 9 Then shalt thou understand righteousness, and judgement; and shalt direct all thy course aright.*

10 For if wisdom shall come into thine understanding, and discernment shall seem pleasing to thy soul, 11 good counsel shall guard thee, and holy understanding shall keep thee; 12 to deliver thee from the evil way, and from the man that speaks nothing faithfully.

*13 Alas for those who forsake right paths, to walk in ways of darkness; 14 who rejoice in evils, and delight in wicked perverseness; 15 whose paths are crooked, and their courses winding; 16 to remove thee far from the straight way, and to estrange thee from a righteous purpose. *My son*, let not evil counsel overtake thee, 17 *of her* who has forsaken the instruction of her youth, and forgotten the covenant of God. 18 For she has fixed her house near death, and *guided* her wheels near Hades with the giants. 19 None that go by her shall return, neither shall they take hold of right paths, for they are not apprehended of the years of life. 20 For had they gone in good paths, they would have found the paths of righteousness easy. 21 For the upright shall dwell in the earth, and the holy shall be left behind in it. 22 The paths of the ungodly shall perish out of the earth, and transgressors shall be driven away from it.*

And the rest of the Liturgy of Presanctified Gifts.

Thursday in the First Week

Matins

Alleluia and Hymns to the Trinity

After the Six Psalms and the Great Litany, in place of God is the Lord, we sing Alleluia with the appointed verses, and then the hymns to the Trinity in the Tone of the week. See Appendix I, Page 173.

First Kathisma

Kathisma VI

Sessional Hymns

After the first reading from the Psalter, the Sessional Hymns of Repentance in the Tone of the week. See Appendix II, Page 206.

Second Kathisma

Kathisma VII

After the second reading from the Psalter:

Sessional Hymns

Tone II

O Word of God, Thou hast made Thy disciples as the stars and by their preaching they have illumined the ends of the earth: enlighten our hearts with the light of the virtues and cleanse us through fasting, granting to Thy servants repentance and conversion, that we may glorify Thee, O Saviour, who art alone supreme in love.

Glory to the Father...

Repeat.

Both now...

Theotokion

I need thy help, O Theotokos, disregard me not, for my soul trusts in thee: have mercy upon me.

Third Kathisma

Kathisma VIII

After the third reading from the Psalter:

Sessional Hymns

Tone V

We entreat you, O ye twelve apostles, intercede for us that peacefully we may practice abstinence, the most glorious of the virtues, that has its dwelling-place in heaven, and so may gain the fruits of salvation. For ye are in very truth a strong support to us on earth and a refuge for our souls.

Glory to the Father...

Repeat.

Both now...

Theotokion

Confessing thee to be in truth more holy than the cherubim and higher than the heavens, O Theotokos worthy of all praise, we sinners gain salvation and, when tempted, find protection. Cease not to intercede on our behalf, for thou art a strong support and a refuge for our souls.

The Canon

We use the Canon to the saint of the day from the Menaion, and the two three-canticle Canons from the Triodion.

Ode I

Irmos of the Canon from the Menaion

The Lord is king of the ages, yea, for ever and evermore./ For the horse of Pharaoh with chariots and riders went into the sea,

Troparion from the Canon of the Menaion

And the Lord brought upon them the water of the sea;/ but the sons of Israel walked through dry land in the midst of the sea.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode III

The Lord hath gone up into the heavens and hath thundered;/ he will judge the ends of the earth, for he is righteous.

Troparion from the Canon of the Menaion

And he will give strength to our kings,/ and he will lift up the horn of his anointed one.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Katavasia – Ode III

Irmos of the Canon from the Menaion

Sessional Hymn

Sessional Hymn from the Menaion, if there be one.

Ode IV
Fourth Biblical Ode
A Prayer of Ambacum (Habakkuk)
Ambacum 3:2-19

O Lord, I have heard Thy report, and I was a- fraid;

O Lord, I considered Thy works, and I was a- mazed.

Between two living creatures shalt thou be known; when the years draw nigh, thou shalt be acknowledged;/ when the season cometh, thou shalt be shown forth; when my soul is troubled, in thine anger shalt thou remember mercy.

God shall come out of Thaeman,/ and the Holy One out of a mountain overshadowed and densely wooded.

His virtue hath covered the heavens,/ and the earth was full of his praise.

And his brightness shall be as the light;/ horns are in his hands, and he hath established a mighty love of his strength.

Before his face shall the word proceed,/ and he shall go forth for instruction at his feet.

He stood and the earth was shaken;/ he beheld, and the nations melted away.

The mountains were violently burst asunder,/ the everlasting hills melted away at his everlasting going forth.

Because of troubles, I looked upon the tents of the Ethiopians;/ even the tabernacles of the land of Madiam were dismayed.

Nay, with the rivers wast thou wroth, O Lord?/ Nay, against the rivers was thine anger, or against the sea thine attack?

For thou shalt mount upon thy horses,/ and thy chariots are salvation.

Bending thy bow, thou shalt bend it against sceptres;/ the Lord saith:

The land of rivers shall be rent asunder./ They shall see thee and the people shall be in travail,

While thou scatterest the course of the waters;/ the abyss gave forth her voice and raised her form on high.

Lifted up was the sun,/ and the moon stood still in her course;
At the light shall thy missiles go forth,/ at the brilliance of the gleam of thy weapons.
With threatening shalt thou diminish the earth,/ and with anger shalt thou trample down nations.

Thou wentest forth for the salvation of thy people,/ to save thine anointed ones art thou come.

Thou didst cast death upon the heads of transgressors,/ thou didst lay fetters upon their neck at the end.

Irmos of the Canon of the Menaion

Thou hast cut asunder with fury the heads of the mighty;/ they shall quake within themselves, they shall break open their bridles, like the poor man that eateth in secret.

Troparion from the Canon of the Menaion

And thou hast mounted thy horses in the sea,/ and they trouble the many waters.

Troparion from the Canon of the Menaion

I kept watch, and my belly was troubled/ at the voice of the prayers of my lips;

Troparion from the Canon of the Menaion

And trembling went into my bones,/ and within me my strength was troubled.

Troparion from the Canon of the Menaion

I will rest in the day of mine affliction,/ that I may go up to the people of my sojourning.

Troparion from the Canon of the Menaion

For the fig tree shall not bear fruit,/ and there shall be no increase for the vines;

Triodion, Canon I, Tone II

by Joseph

Receiving the shining rays of abstinence, O my soul, become as lightning, and flee from the obscurity of sin: that through the divine Spirit the light of forgiveness may illuminate thee as the rising sun.

The labour of the olive shall fail,/ and the plains shall bear no food.

The deceiver enticed me with the hook of pleasure and made me captive. But, O apostles who by your preaching have caught the whole world in your net, deliver me from his malice.

The sheep have failed from their grazing,/ and there are no oxen at the cribs.

O glorious apostles, ye shine as rays from the Sun of glory, dispelling the eclipse of error. Let your light also fall on me, for I am darkened by every evil.

But as for me, in the Lord will I be glad, I will rejoice in God my Saviour.

Theotokion

In my affliction I cry unto thee night and day. Fenced round by thy help and strength, O Virgin, I shall be saved and shall leap over the wall of sensual pleasure.

The Lord is my God and my might,/ and he will instruct my feet unto perfection.

Triodion, Canon II, Tone V

by Theodore

Shining with the radiance of the Sun of righteousness, O ye apostles, ye give light to this earthly world and drive away the gloom of error.

He mounteth me on high,/ that I might be victor with his song.

O ye apostles, ye are the Saviour's lyre, on which the Spirit plays; preaching in all the earth, ye sing a song melodious to the ear and convert the world to God.

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Let us glorify the Trinity in Unity of Essence; let us sing the praises of the one Lord God, the Father unbegotten, the Son begotten and the Spirit of life. Both now and ever,/ and unto the ages of ages. Amen.

Theotokion

A Virgin has conceived, O Lord, and given birth to Thee who art Emmanuel; for Thou art come to bring salvation to Thy people, and to save all Thine anointed in Thy love for mankind.

Glory to Thee, our God, glory to Thee.

O divine and honoured company of the twelve apostles, we entreat you, pray to Christ on our behalf, that we may pass with firm resolve through the period of the forty days.

Katavasia - Ode IV

The works of Thy dispensation, O Lord,

a- amazed the pro- phet Ab- ba- chum:

for Thou hast come for the sal- va- tion of Thy peo- ple,

to save Thine an- noin- ted hast Thou come.

Ode V

Irmos of the Canon from the Menaion

The dead shall rise, and they that are in the tombs shall awake, and they that be in the earth shall rejoice.

Troparion from the Canon of the Menaion

For the dew which thou sendest is healing for them, but the land of the ungodly shall perish.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode VI

They that observe vain and false things/ have abandoned mercy for themselves.

Troparion from the Canon of the Menaion

But as for me, with the voice of praise and thanksgiving will I sacrifice unto thee;/ whatsoever I have vowed for my salvation, I will pay unto thee, O Lord.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Katavasia – Ode VI

Irmos of the Canon from the Menaion

Kontakion or Sessional Hymn

If there is no Kontakion for the saint of the day in the Menaion, the Sessional Hymn to the Martyrs for Thursday, in the Tone of the week, is said. See Appendix II, Page 206.

Ode VII

Irmos of the Canon from the Menaion

Blessed art thou upon the throne of the glory of thy kingdom,/ thou who art supremely praised and supremely exalted unto the ages.

Troparion from the Canon of the Menaion

Blessed art thou in the firmament of the heaven,/ thou who art supremely praised and supremely exalted unto the ages.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode VIII
Eighth Biblical Ode
Hymn of the Three Youths
Daniel 3:57-88

Bless the Lord, all ye works of the Lord:

The first line of musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are placed below the treble staff, with vertical lines connecting the notes to the words. The bass staff provides a simple harmonic accompaniment.

O praise ye the Lord, and supremely exalt Him unto the ages.

The second line of musical notation continues the melody and accompaniment from the first line. The lyrics are placed below the treble staff, with vertical lines connecting the notes to the words. The bass staff continues the harmonic accompaniment.

Bless the Lord, ye angels of the Lord,/ and ye heavens of the Lord: O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, all ye waters above the heavens, and all ye powers of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, O sun and moon, and ye stars of heaven:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, every rain and dew, and all ye winds:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, fire and heat of burning, winter cold and summer heat:/ O praise ye the Lord and supremely exalt him unto the ages.

Irmos of the Canon from the Menaion

Bless the Lord, O falls of dew and snow, O ice and cold:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O hoar frosts and snows, O lightnings and clouds:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O light and darkness, O nights and days:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O earth, mountains and hills, and all things that spring up therein:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O fountains, seas and rivers, O monsters of the sea, and all things that move in the waters:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, all ye winged creatures of the sky, O beasts and all cattle:/ O praise ye the Lord and supremely exalt him unto the ages.

Triodion, Canon I

Let us abstain from every pleasure; through fasting let us enrich our powers of perception, and gladly let us drink the cup of compunction, as we sing: O ye works of the Lord, bless ye the Lord.

Bless the Lord, ye sons of men; let Israel bless the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

O ye apostles, when ye sit with Christ to judge mortal men, though I deserve condemnation for my many sins, do ye intercede for me, that I may be granted a place at His right hand.

Bless the Lord, ye priests of the Lord, ye servants of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Cleansed by the Fast, let us go up into the chariot of the divine virtues, and let us make our mind ascend on wings to the height of heaven, as we sing: O ye works of the Lord, bless ye the Lord.'

Bless the Lord, ye spirits and ye souls of the righteous, ye saints, and ye that be humble of heart:/ O praise ye the Lord and supremely exalt him unto the ages.

Theotokion

O Virgin, thou hast borne the fire of the Godhead and yet remained unconsumed. Burn up the passions of our souls, for in faith we call upon thee with the salutation of the Angel, O thou who alone dost bring us joy.

Bless the Lord, O Ananias, Azarias, and Misael:/ O praise ye the Lord and supremely exalt him unto the ages.

Triodion, Canon II

We praise the trumpets of the Spirit, the disciples of Christ, and we cry aloud: O ye works of the Lord, bless ye the Lord.

Bless the Lord, ye Apostles, Prophets and Martyrs of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

We praise the disciples of Christ who offer intercession for the world and drive away all error, and we cry aloud: O ye works of the Lord, bless ye the Lord.

We bless Father, Son, and Holy Spirit,/ the Lord.

We praise the all-holy Trinity, Father, Son and Spirit, and we sing: O ye works of the Lord, bless ye the Lord.

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion

With all mankind we sing the praises of thine ineffable childbearing, and with true devotion we cry aloud, pure Virgin: O ye works of the Lord, bless ye the Lord.

Glory to Thee, our God,/ glory to Thee.

O ye apostles, pray for us that we may complete in peace these days of propitiation, as we cry aloud: O ye works of the Lord, bless ye the Lord.

We praise, bless and worship the Lord:/ praising and supremely exalting Him unto the ages.

Katavasia - Ode VIII
Tone V

Thy ho- ly Chil- dren, O Christ, sing- ing prai- ses in the fur- nace, said:

Bless the Lord, all ye works of the Lord.

Ode IX

Irmos of the Canon from the Menaion

Ninth Biblical Ode

Prayer of Zacharias, the Father of the Forerunner

Luke 1:68-79

Blessed be the Lord God of Is- ra- el,

for He hath visited and wrought redemption for His peo- ple.

And hath raised up a horn of salvation for us/ in the house of his servant David,

Troparion from the Canon of the Menaion

As he spake by the mouth of his holy ones,/ the prophets of old,

Troparion from the Canon of the Menaion

That we should be saved from our enemies,/ and from the hand of all that hate us.

Troparion from the Canon of the Menaion

To deal mercifully with our fathers,/ and to remember his holy covenant,

Troparion from the Canon of the Menaion

The oath which he swore to our father Abraham,/ that he would grant unto us that we be delivered out of the hand of our enemies,

Triodion, Canon I

Cast into the yawning deep of sensual pleasure, upon the abyss of Thy tender mercies do I call: O Helmsman, save me.

That we might serve him without fear,/ in holiness and righteousness before him all the days of our life.

O fountain of compassion, give me compunction and cries of sorrow, that I may lament the endless ocean of my evil deeds.

And thou, O child, shalt be called the prophet of the Most High;/ for thou shalt go before the face of the Lord, to prepare his ways,

At the holy prayers of Thy disciples, O Jesus, grant me to venerate Thy divine Passion and Thy dread Resurrection.

To give knowledge of salvation unto his people, by the remission of their sins,/ through the bowels of the mercy of our God,

Theotokion

O Virgin undefiled, thou hast made our earthly nature heavenly, for God took up His dwelling in thy womb: deliver us all from danger.

Whereby the dayspring from on high hath visited us,/ to give light to them that sit in darkness and in the shadow of death,

Triodion, Canon II

From the fountain of the Saviour, the apostles prophetically drew the water of immortality, and they always give the thirsty drink from the teachings of life.

To guide our feet/ into the way of peace.

O ye apostles, princes of the King of heaven, ye have subdued the whole inhabited earth, so that it honours Him alone, and glorifies and worships Him as God.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Trinity, undivided Unity, all-creative and all-powerful, Father, Son and Holy Spirit, Thou art my God and Lord and Light; I sing Thy praises and I worship Thee.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

We and every generation shall call thee blessed, O pure Virgin Mother, for thou art the mercy-seat of the world, who ineffably hast borne the Saviour and Creator.

Glory to Thee, our God, glory to Thee.

O choir of the apostles, keep safe those that praise you, and grant that they may pass with contrite heart through all the days of the light-giving Fast.

Katavasia – Ode IX
Tone V

We mag-ni-fy, O Christ, Thine all-blame-less, pure Moth-er,

for she gave birth to Thee in the flesh, Who hast de-liv-ered us

from all er-ror and cor-rup-tion.

It is Truly Meet
Tone V

It is truly meet to bless thee, the The- o- tok- os,

The first system of musical notation consists of a treble and bass staff in G major. The treble staff contains a melody with a long note on 'os,'. The bass staff provides a simple harmonic accompaniment.

ev- er- bles- sed and most blame- less, and Moth- er of our God.

The second system continues the melody and accompaniment. The treble staff has a long note on 'God.' and the bass staff continues with a steady accompaniment.

More hon- or- a- ble than the Cher- u- bim

The third system continues the melody and accompaniment. The treble staff has a long note on 'bim' and the bass staff continues with a steady accompaniment.

and beyond compare more glorious than the Ser- a- phim,

The fourth system continues the melody and accompaniment. The treble staff has a long note on 'phim,' and the bass staff continues with a steady accompaniment.

Thursday in the First Week

who without corruption gavest birth to God the Word,

The first system of musical notation consists of a treble and bass staff in G major. The lyrics are: "who without corruption gavest birth to God the Word,". The melody is simple and homophonic, with the bass line providing a steady accompaniment.

the very The-o-tok-os, thee do we mag-ni-fy.

Prostration

The second system of musical notation continues the melody and accompaniment. The lyrics are: "the very The-o-tok-os, thee do we mag-ni-fy." The system concludes with a double bar line and a fermata over the final chord. The instruction "Prostration" is written vertically to the right of the staff.

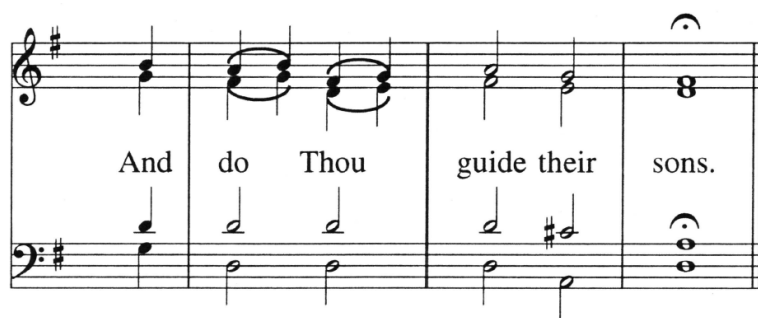
Exapostilarion (Photagogicon)

Hymn of Light in the Tone of the week. See Appendix III, Page 232.

Aposticha Tone III

O Lord, Thou hast appointed repentance for me a sinner,/ wishing in Thy boundless mercy to save me though unworthy./ I fall down before Thee and I pray:/ Humble my soul through fasting,/ for I flee to Thee for refuge,// who alone art rich in mercy.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works,



O Lord, Thou hast appointed repentance for me a sinner,/ wishing in Thy boundless mercy to save me though unworthy./ I fall down before Thee and I pray:/ Humble my soul through fasting,/ for I flee to Thee for refuge,// who alone art rich in mercy.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us,



To the Martyrs

O holy martyrs who have fought the good fight,/ ye shine even after death as light in the world:/ with boldness pray to Christ// for mercy on our souls.

**Glory, Both Now, Theotokion
Tone III**

Glory... Both now and ever, and unto the a- ges of a- ges. A- men.

O Theotokos, the protection of all who ask thy prayers,/ in thee we trust, in thee we boast,/ in thee is all our hope:// pray to thy Son for thine unprofitable servants.

First Hour

Kathisma

Kathisma IX

Troparion

Reader: The most glorious Mother of God, more holy than the holy angels, let us hymn unceasingly with our hearts and mouths, confessing her to be the Theotokos, for truly she gave birth to God incarnate for us, and prayeth unceasingly for our souls.

Dismissal

Priest: May Christ our true God, through the intercession of His most pure Mother; of our father among the saints, Nicholas, the Wonderworker, Archbishop of Myra in Lycia; of the holy, glorious and all-praised Apostles; of the holy and righteous Ancestors of God Joachim and Anna, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Third Hour

Kathisma

Kathisma X

Sixth Hour

Kathisma

Kathisma XI

Troparion of the Prophecy

Reader: Deliver us, O Lord, from enemies visible and invisible; let not the heathen say: 'Where is their God?' Let them know, O Master, that Thou dost forgive the sins of Thy people that repent.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Tone I

Deliver us, O Lord, from enemies visible and invisible;/ let not the heathen say:/ 'Where is their God?'/ Let them know, O Master, that Thou dost forgive the sins of Thy people that repent.

Prokimenon

Tone I

When the Lord hath turned back the captivity of His people.

When the Lord hath turned back the cap- ti- vi- ty of His

The first system of musical notation consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the notes. The first measure contains the words 'When the Lord hath turned back'. The second measure contains 'the cap- ti- vi- ty'. The third measure contains 'of His'. The melody is primarily composed of quarter and eighth notes, with some rests. There are some ties and slurs over the notes.

peo- ple.

The second system of musical notation continues the melody from the first system. It consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the notes. The first measure contains the words 'peo-'. The second measure contains 'ple.'. The melody is primarily composed of quarter and eighth notes, with some rests. There are some ties and slurs over the notes.

Stichos: The fool hath said in his heart, There is no God.

Paroemia

Prophesy of Esaias 2:11-21

Thus sayeth the Lord: the Lord alone shall be exalted in that day.

12 For the day of the Lord of hosts shall be upon every one that is proud and haughty, and upon every one that is high and towering, and they shall be brought down; 13 and upon every cedar of Libanus, of them that are high and towering, and upon every oak of Basan, 14 and upon every high mountain, and upon every high hill, 15 and upon every high tower, and upon every high wall, 16 and upon every ship of the sea, and upon every display of fine ships. 17 And every man shall be brought low, and the pride of men shall fall: and the Lord alone shall be exalted in that day. 18 And they shall hide all *idols* made with hands, 19 having carried *them* into the caves, and into the clefts of the rocks, and into the caverns of the earth, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth. 20 For in that day a man shall cast forth his silver and gold abominations, which they made *in order* to worship vanities and bats; 21 to enter into the caverns of the solid rock, and into the clefts of the rocks, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth.

Prokimenon

Tone IV

O Lord, who shall abide in Thy tabernacle?

O Lord, who shall a-bide in Thy tab-er-na-cle?

Stichos: He that walketh blameless and worketh righteousness.

Theotokion

As thou art a well-spring of pity, count us worthy of compassion, O Theotokos. Look upon a sinful people; show forth, as always, thy power. For hoping in thee, we cry Rejoice to thee, as once did Gabriel, the Supreme Commander of the Bodiless Hosts.

Ninth Hour

Kathisma

Kathisma XII

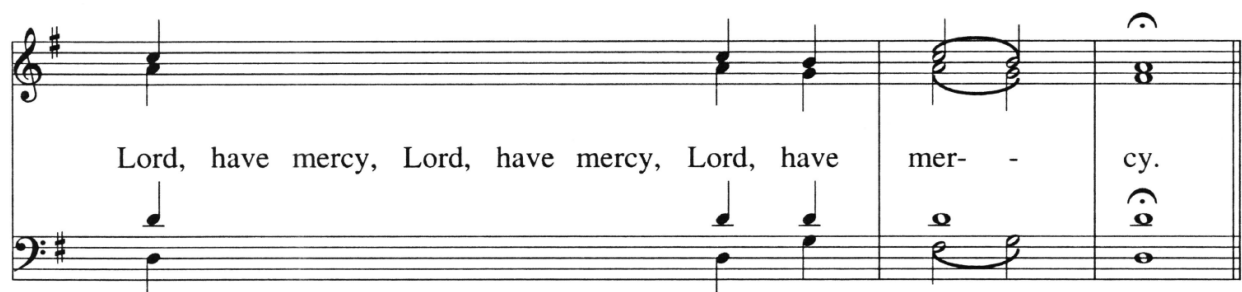
Typika

Kontakia

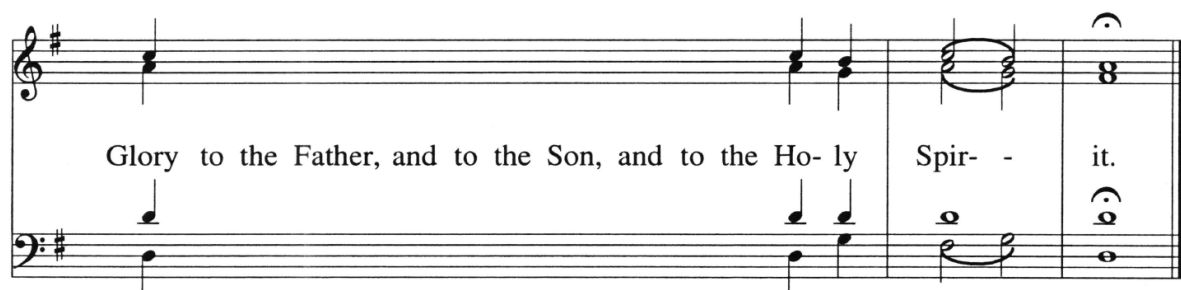
Reader: Thou hast taken to Thyself, O Lord, the firm and God-proclaiming heralds, the chief apostles, for the enjoyment of Thy blessings and for repose; for Thou didst accept their labours and death as above all sacrifice, O Thou Who alone knowest the secrets of our hearts.

In Myra, O Saint Nicholas, thou didst prove to be a minister of things sacred; for having fulfilled the Gospel of Christ, O righteous one, thou didst lay down thy life for thy people, and didst save the innocent from death. Therefore thou wast sanctified as a great initiate of the grace of God.

Thursday in the First Week



Lord, have mercy, Lord, have mercy, Lord, have mer- - cy.



Glory to the Father, and to the Son, and to the Ho- ly Spir- - it.

Reader: Both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, Second Stasis

Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Lord have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, Third Stasis

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Lord, have mercy. (*Thrice*)

Lord, I Have Cried
Tone II

Lord, I have cried unto Thee, hear- ken un- to me.

The first system of music consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Lord, I have cried unto Thee, hear- ken un- to me."

Hear- ken unto me, O Lord. Lord, I have cried unto Thee, hear- ken un- to me;

The second system of music continues the melody and accompaniment. The lyrics are: "Hear- ken unto me, O Lord. Lord, I have cried unto Thee, hear- ken un- to me;"

attend to the voice of my sup- pli- ca- - tion when I cry un- to Thee.

The third system of music continues the melody and accompaniment. The lyrics are: "attend to the voice of my sup- pli- ca- - tion when I cry un- to Thee."

Hear- ken un- to me, O Lord.

The fourth system of music concludes the piece. The lyrics are: "Hear- ken un- to me, O Lord." The melody and accompaniment end with a final cadence.

Thursday in the First Week

Let my prayer be set forth as incense before Thee,

the lifting up of my hands as an evening sacrifice.

Hear-ken un- to me, O Lord.

Verses of Lord, I Have Cried

Reader: Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Bring my soul out of prison, that I may confess Thy name.

The righteous shall wait patiently for me until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

Tone II

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is for-give- - ness.

The musical score is written for two staves, Treble and Bass clef, in the key of D major. The melody is primarily in the Treble clef. The lyrics are: "For with Thee there is for-give- - ness." The word "for-give" is split across two measures, and "ness." follows. There are fermatas over the final notes of the melody.

by Joseph

O my Christ, when Thou wast hanging on the Cross,/ Thou hast made dark the sun,/ and shone upon the faithful with the true light of forgiveness:/ illumine me, for I am darkened by the delusions of the adversary;/ that, walking in the light of Thy commandments,// I may come in purity unto the saving dawn of Thy Resurrection.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word:

My soul hath hoped in the Lord.

The musical score is written for two staves, Treble and Bass clef, in the key of D major. The melody is primarily in the Treble clef. The lyrics are: "My soul hath hoped in the Lord." There are fermatas over the final notes of the melody.

Hanging as a vine upon the Wood, O Christ our Saviour,/ Thou hast made the ends of the earth/ to drink from the wine of incorruption./ Therefore do I cry aloud:/ I am darkened always by the hateful drunkenness of sin;/ give me to drink from the sweet wine of true compunction,/ and grant me now the strength, O Saviour, to fast from sensual pleasures,// for Thou art good and lovest mankind.

Stichos: From the morning watch until night, from the morning watch:



by Theodore

Great is the power of Thy Cross! / It has made the flower of abstinence to grow within the Church; / it has stripped bare and uprooted the sinful greed that Adam showed in Eden. / Adam's greed brought death to men, / but the Cross brings immortality and incorruption to the world. / As though from some new river of Paradise, / there flows from it the quickening stream of Thy Blood mingled with water, / restoring all to life. / Through this Thy Cross make sweet the Fast for us, / O God of Israel, great in mercy.

Then three stichera to the saint of the day from the Menaion.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption, / and He shall redeem Israel out of all his iniquities.

Sticheron from the Menaion

Stichos: O praise the Lord, all ye nations; / praise Him all ye peoples.

Sticheron from the Menaion

Stichos: For He hath made His mercy to prevail over us, / and the truth of the Lord abideth forever.

Sticheron from the Menaion

Glory to the Father...

Doxastichon from the Menaion, if there be one

Both now...

Stavrotheotokion from the Menaion

Vesper Hymn to the Son of God

Without the Entrance.

Deacon: Wisdom! Aright!

Reader: O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: having come to the setting of the sun, having beheld the evening light, we praise the Father, the Son, and the Holy Spirit: God. Meet it is for Thee at all times to be hymned with reverent voices, O Son of God, Giver of life. Wherefore, the world doth glorify Thee.

Prokimenon
Tone IV

I will bless the Lord Who hath given me understanding.

Musical notation for the first part of the Prokimenon. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics "I will bless the Lord" are written below the notes. The notes are: I (quarter), will (quarter), bless (quarter), the (quarter), Lord (quarter).

Musical notation for the second part of the Prokimenon. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics "Who hath given me understanding." are written below the notes. The notes are: Who (quarter), hath (quarter), given (quarter), me (quarter), un- (quarter), der (quarter), stand- (quarter), ing. (quarter). The final note "ing." is a half note with a fermata.

Stichos: Keep me, O Lord, for in Thee have I put my trust.

Paroemia

Book of Genesis 2:4-19

This *is* the book of the generation of heaven and earth, when they were made, in the day in which the Lord God made the heaven and the earth, 5 and every herb of the field before it was on the earth, and all the grass of the field before it sprang up, for God had not rained on the earth, and there was not a man to cultivate it. 6 But there rose a fountain out of the earth, and watered the whole face of the earth. 7 And God formed the man *of* dust of the earth, and breathed upon his face the breath of life, and the man became a living soul.

8 And God planted a garden eastward in Edem, and placed there the man whom he had formed. 9 And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, and the tree of learning the knowledge of good and evil. 10 And a river proceeds out of Edem to water the garden, thence it divides itself into four heads. 11 The name of the one, Phisom, this it is which encircles the whole land of Evilat, where there is gold. 12 And the gold of that land is good, there also is carbuncle and emerald. 13 And the name of the second river is Geon, this it is which encircles the whole land of Ethiopia. 14 And the third river is Tigris, this is that which flows forth over against the Assyrians. And the fourth river is Euphrates. 15 And the Lord God took the man whom he had formed, and placed him in the garden of Delight, to cultivate and keep it. 16 And the Lord God gave a charge to Adam, saying, Of every tree which is in the garden thou mayest freely eat, 17 but of the tree of the knowledge of good and evil—of it ye shall not eat, but in whatsoever day ye eat of it, ye shall surely die.

18 And the Lord God said, *It is* not good that the man should be alone, let us make for him a help suitable to him. 19 And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam, to see what he would call them, and whatever Adam called any living creature, that was the name of it.

Prokimenon

Tone IV

Keep me, O Lord, as the apple of Thine eye.

The image shows a musical score for a Prokimenon. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#), and the time signature is 4/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the treble staff: "Keep me, O Lord as the apple of Thine eye." The music features a mix of quarter, eighth, and sixteenth notes, with some rests and a final cadence. There are repeat signs at the end of the piece.

Stichos: Hearken, O Lord, unto my righteousness.

Paroemia
Book of Proverbs 3:1-18

Wisdom sings aloud in passages, and in the broad places speaks boldly. 21 And she makes proclamation on the top of the walls, and sits by the gates of princes; and at the gates of the city boldly says, 22 So long as the simple cleave to justice, they shall not be ashamed: but the foolish being lovers of haughtiness, having become ungodly have hated knowledge, and are become subject to reproofs. 23 Behold, I will bring forth to you the utterance of my breath, and I will instruct you in my speech.

24 Since I called, and ye did not hearken; and I spoke at length, and ye gave no heed; 25 but ye set at nought my counsels, and disregarded my reproofs; 26 therefore I also will laugh at your destruction; and I will rejoice against *you* when ruin comes upon you: 27 yea when dismay suddenly comes upon you, and *your* overthrow shall arrive like a tempest; and when tribulation and distress shall come upon you, or when ruin shall come upon you. 28 For it shall be that when ye call upon me, I will not hearken to you: wicked men shall seek me, but shall not find *me*. 29 For they hated wisdom, and did not choose the word of the Lord: 30 neither would they attend to my counsels, but derided my reproofs. 31 Therefore shall they eat the fruits of their own way, and shall be filled with their own ungodliness. 32 For because they wronged the simple, they shall be slain; and an inquisition shall ruin the ungodly. 33 But he that hearkens to me shall dwell in confidence, and shall rest securely from all evil.

Aposticha
Tone IV

If we desire to partake of the divine Passover/ that comes not from Egypt but from Sion, let us through repentance put away the leaven of sin./ Let us gird our loins through the mortification of sensual pleasure;/ let us make our feet beautiful with shoes that keep us from straying into evil paths;/ and let us take as our support the staff of faith./ Let us not emulate the enemies of the Master's Cross,/ whose god is their belly,/ but let us follow the Saviour of our souls, who by fasting// showed us how to gain the victory against the devil.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God:



If we desire to partake of the divine Passover/ that comes not from Egypt but from Sion, let us through repentance put away the leaven of sin./ Let us gird our loins through the mortification of sensual pleasure;/ let us make our feet beautiful with shoes that keep us from straying into evil paths;/ and let us take as our support the staff of faith./ Let us not emulate the enemies of the Master's Cross,/ whose god is their belly,/ but let us follow the Saviour of our souls, who by fasting// showed us how to gain the victory against the devil.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper:



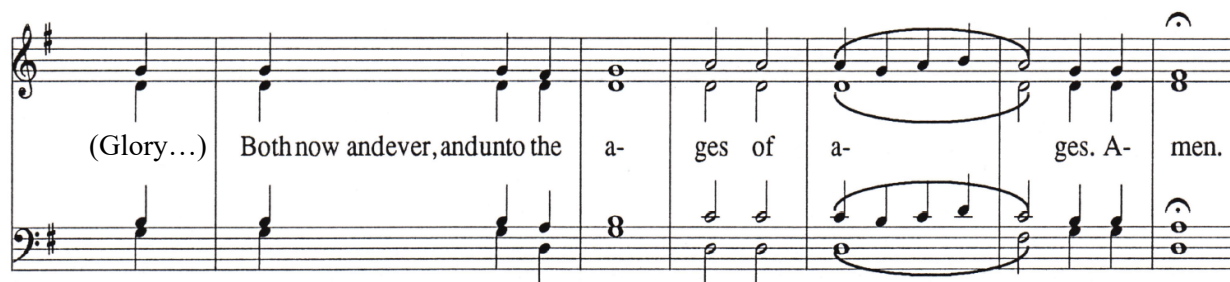
To the Martyrs

Thou art glorified/ in the memorials of Thy saints, O Christ our God:// at their intercessions send down upon us Thy great mercy.

Glory to the Father...

Doxastichon from the Menaion, if there be one

**(Glory) Both Now
Tone IV**



Stavrotheotokion

When the Ewe-Lamb, Thy Mother,/ saw Thee nailed to the Cross, O Lord,/ in dismay she said: 'O my beloved Son, what is this I see?/ Though they delighted in Thy many miracles,/ such is the reward that the lawless and disobedient people has given Thee in return!// But glory be to Thine ineffable self-abasement, O Master.'

Dismissal

Priest: May Christ our true God, through the intercession of His most pure Mother; of our father among the saints, Nicholas, the Wonderworker, Archbishop of Myra in Lycia; of the holy, glorious and all-praised Apostles; of the holy and righteous Ancestors of God Joachim and Anna, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Friday in the First Week

Matins

Alleluia and Hymns to the Trinity

After the Six Psalms and the Great Litany, in place of God is the Lord, we sing Alleluia with the appointed verses, and then the hymns to the Trinity in the Tone of the week. See Appendix I, Page 173.

First Kathisma

Kathisma XIII

Sessional Hymns

After the first reading from the Psalter, the Sessional Hymns of Repentance in the Tone of the week. See Appendix II, Page 206.

Second Kathisma

Kathisma XIV

After the second reading from the Psalter:

Sessional Hymns

Tone II, by Joseph

Thou hast put to death the passions of my flesh by Thy divine Cross, and by Thy Passion Thou hast given all men freedom from the passions. Count me worthy also, Lord, to see Thy holy Resurrection, that I may receive Thy great and abundant mercy.

Glory to the Father...

Repeat.

Both now...

Stavrotheotokion

Guarded by the precious Cross of thy Son, O pure Lady and Theotokos, easily we turn aside all the assaults of the adversary. Therefore, as is right, we ever call thee blessed, for thou art the Mother of God and the only hope of our souls.

Third Kathisma

Kathisma XV

After the third reading from the Psalter:

Sessional Hymns

Tone II, by Theodore

O merciful Lord, who art the source and fountain of purity, preserve us in the fast. Look upon us as we fall before Thee: be attentive to the lifting up of our hands, O Thou who hast stretched out Thine hands upon the Tree and wast crucified for the sake of all those born on earth, the only Lord of the angelic powers.

Glory to the Father...

Repeat.

Both now...

Stavrotheotokion

Beholding Thee, O Christ, stretched dead upon the Tree, Thy Virgin Mother cried aloud with bitter tears: 'O my Son, what is this fearful mystery? How dost Thou who givest life eternal unto all, suffer willingly a shameful death upon the Cross?'

The Canon

We use the Canon to the saint of the day from the Menaion, and the two three-canticle Canons from the Triodion.

Ode I

Irmos of the Canon from the Menaion

The Lord is king of the ages, yea, for ever and evermore./ For the horse of Pharaoh with chariots and riders went into the sea,

Troparion from the Canon of the Menaion

And the Lord brought upon them the water of the sea;/ but the sons of Israel walked through dry land in the midst of the sea.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode III

The Lord hath gone up into the heavens and hath thundered;/ he will judge the ends of the earth, for he is righteous.

Troparion from the Canon of the Menaion

And he will give strength to our kings,/ and he will lift up the horn of his anointed one.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Katavasia – Ode III

Irmos of the Canon from the Menaion

Sessional Hymn

Sessional Hymn from the Menaion, if there be one.

Ode IV

Irmos of the Canon from the Menaion

The Lord is my God and my might,/ and he will instruct my feet unto perfection.

Troparion from the Canon of the Menaion

He mounteth me on high,/ that I might be victor with his song.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.
Theotokion from the Canon of the Menaion

Ode V
Fifth Biblical Ode
A Prayer of Esaias (Isaiah)
Esaias 26:9-20

Out of the night my spirit waketh at dawn unto Thee, O God,

for Thy commandments are a light up-on the earth.

Learn righteousness, ye that dwell upon the earth. For the ungodly man hath come to an end;/ every man that learneth not righteousness on the earth shall not execute truth;

Let the ungodly man be taken away, that he may not see the glory of the Lord./ O Lord, lofty is thine arm, and they knew it not; but when they know it, let them be put to shame.

Zeal shall lay hold upon an uninstructed people,/ and now fire shall devour the adversaries.

Irmos of the Canon from the Menaion

O Lord our God, bestow thy peace upon us;/ for thou hast given all things unto us.

Troparion from the Canon of the Menaion

O Lord our God, take us for thy possession./ O Lord, besides thee we know none other; we call upon thy name.

Troparion from the Canon of the Menaion

But the dead shall not see life,/ nor shall physicians raise them up;

Troparion from the Canon of the Menaion

Therefore hast thou brought wrath upon them and hast slain them,/ and hast taken every male of them away.

Troparion from the Canon of the Menaion

Add more evils upon them, O Lord;/ add more evils upon them that are glorious upon the earth.

Troparion from the Canon of the Menaion

O Lord, in tribulation we remembered thee; in a small affliction was thine instruction with us.

Triodion, Canon I, Tone II

Seeing the sinfulness that is in me, the deceitful enemy urges me on to sin and works with me: for truly he rejoices over my perdition. But, O Saviour, I entreat Thee, grant me amendment of life that I may destroy him.

And as a woman in travail cometh to her time for giving birth, and because of her travail she crieth out,/ so have we become in the presence of thy beloved one.

By Thy Cross Thou hast triumphed over the powers of darkness, Deliver me from their wickedness, for I am fallen into a depth of sin and a pit of iniquity; but I hope to be saved by Thy mercy.

Because of fear of thee, O Lord, have we conceived and suffered pangs,/ and given birth to the spirit of thy salvation, which we have wrought on the earth.

O Thou who hast hung dead upon the Cross, do Thou restore to life my soul, dead through sin, O Christ, and count me worthy to attain in peace Thy holy Resurrection, obediently fulfilling Thy commandments.

We shall not fail,/ but all they shall fail that dwell upon the earth.

Theotokion

O pure Maiden, thou art a light to me in my infirmity and the salvation of my darkened soul; save me, O save me, for I perish. Do thou clothe me in a garment of incorruption, who am corrupted by my grievous sins.

The dead shall rise, and they that are in the tombs shall awake, and they that be in the earth shall rejoice.

Triodion, Canon II, Tone II

Thou only art immortal, yet Thou hast accepted to be crucified in the flesh at the place of the skull, O Lord, giving immortality to men and fashioning them anew.

For the dew which thou sendest is healing for them, but the land of the ungodly shall perish.

When the creation saw the outrage of Thy Passion, O Lord, it was changed in every part, lamenting the murder committed by the Jews. But Thou hast patiently endured these things to save the whole world.

Glory to the Father, and to the Son,/ and to the Holy Spirit.

All-holy Trinity, we worship Thee: Thou art our refuge and our strength. We sing Thy praises in Unity of Nature: send down upon us the forgiveness of our sins.

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion

Rejoice, O Theotokos, Maiden of many names: Tabernacle, Vessel of Manna, Table, Candlestick that bears the Light, burning Bush, overshadowed Mountain of God.

Glory to Thee, our God, glory to Thee.

Bidding farewell to the world and all that is in it, let us now be crucified with Christ; let us endure outrage, mockery and other sufferings, that we may be glorified with Him.

Katavasia - Ode V

The night is far spent, the day is at hand,

and the light hath shone up- on the world;

therefore the ranks of an- gels praise Thee,

and all cre- a- tion doth glor- i- fy Thee.

Ode VI

They that observe vain and false things/ have abandoned mercy for themselves.

Troparion from the Canon of the Menaion

But as for me, with the voice of praise and thanksgiving will I sacrifice unto thee;/ whatsoever I have vowed for my salvation, I will pay unto thee, O Lord.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Katavasia – Ode VI

Irmos of the Canon from the Menaion

Kontakion or Sessional Hymn

If there is no Kontakion for the saint of the day in the Menaion, the Sessional Hymn to the Martyrs for Friday, in the Tone of the week, is said. See Appendix II, Page 206.

Ode VII

Irmos of the Canon from the Menaion

Blessed art thou upon the throne of the glory of thy kingdom,/ thou who art supremely praised and supremely exalted unto the ages.

Troparion from the Canon of the Menaion

Blessed art thou in the firmament of the heaven,/ thou who art supremely praised and supremely exalted unto the ages.

Troparion from the Canon of the Menaion

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Troparion from the Canon of the Menaion

Both now and ever,/ and unto the ages of ages. Amen.

Theotokion from the Canon of the Menaion

Ode VIII
Eighth Biblical Ode
Hymn of the Three Youths
Daniel 3:57-88

Bless the Lord, all ye works of the Lord:

The first line of musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are placed below the treble staff, with the words "Bless the Lord, all ye works of the Lord:" aligned with the notes. The bass staff provides a simple harmonic accompaniment.

O praise ye the Lord, and supremely exalt Him unto the ages.

The second line of musical notation continues the melody and accompaniment from the first line. The lyrics are "O praise ye the Lord, and supremely exalt Him unto the ages." The notation is consistent with the first line, maintaining the same key signature and time signature.

Bless the Lord, ye angels of the Lord,/ and ye heavens of the Lord: O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, all ye waters above the heavens, and all ye powers of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, O sun and moon, and ye stars of heaven:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, every rain and dew, and all ye winds:/ O praise ye the Lord and supremely exalt him unto the ages.

Bless the Lord, fire and heat of burning, winter cold and summer heat:/ O praise ye the Lord and supremely exalt him unto the ages.

Irmos of the Canon from the Menaion

Bless the Lord, O falls of dew and snow, O ice and cold:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O hoar frosts and snows, O lightnings and clouds:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O light and darkness, O nights and days:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O earth, mountains and hills, and all things that spring up therein:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, O fountains, seas and rivers, O monsters of the sea, and all things that move in the waters:/ O praise ye the Lord and supremely exalt him unto the ages.

Troparion from the Canon of the Menaion

Bless the Lord, all ye winged creatures of the sky, O beasts and all cattle:/ O praise ye the Lord and supremely exalt him unto the ages.

Triodion, Canon I

In Thy compassion Thou hast humbled Thyself and wast lifted on the Cross, raising up with Thee him who had fallen of old through eating from the tree. Therefore art Thou glorified, O Lord alone supreme in love, and we sing Thy praises for ever.

Bless the Lord, ye sons of men; let Israel bless the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Through heedlessness I have fallen into the heavy sleep of sin. But, my Christ, who for my sake hast fallen asleep on the Cross, do Thou awaken me, that the night of death come not upon me.

Bless the Lord, ye priests of the Lord, ye servants of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Blinded by sensual pleasures, I bear within me a darkened soul, and the crafty-minded enemy laughs when he sees me. But give me light, O Christ, and deliver me for ever from his malice.

Bless the Lord, ye spirits and ye souls of the righteous, ye saints, and ye that be humble of heart:/ O praise ye the Lord and supremely exalt him unto the ages.

Theotokion

Carelessly I have wasted my life, and my soul is heavy with the drowsiness of sin. To thine unsleeping intercession, all-pure Virgin, do I Hy: let me not slumber in the sleep of death.

Bless the Lord, O Ananias, Azarias, and Misael:/ O praise ye the Lord and supremely exalt him unto the ages.

Triodion, Canon II

Crowned with thorns, O Christ, and clothed in a scarlet robe, Thou hast shone with glory and surpassed in beauty all the sons of men.

Bless the Lord, ye Apostles, Prophets and Martyrs of the Lord:/ O praise ye the Lord and supremely exalt him unto the ages.

Thou hast drunk gall and vinegar, and from Thy divine side Thou pourest out a double stream of life and incorruption, unto those who praise and glorify Thee in faith for ever.

We bless Father, Son, and Holy Spirit, the Lord.

O Godhead, one in Trinity, undivided in Nature yet divided in Persons, Power that shall never be destroyed, Father, Son and Spirit, we sing Thy praises for ever.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

O pure Mother of God, Gate of heaven, Door of salvation, accept the prayer of all Christians who call thee blessed for ever.

Glory to Thee, our God, glory to Thee.

O Cross, sceptre of Christ, strength of the Church, victory of kings, guardian of Christians! Thou art my light, thou art my boast for ever.

**Katavasia - Ode VIII
Tone II**

The Lord, Who once to Mo- ses

pre-fig-ured in the bush on Mount Si- nai

the miracle of the Vir- gin,

praise ye, bless, and supremely exalt un- to all a- ges.

Ode IX

Irmos of the Canon from the Menaion

Ninth Biblical Ode

Prayer of Zacharias, the Father of the Forerunner

Luke 1:68-79

Blessed be the Lord God of Is- ra- el,

for He hath visited and wrought redemption for His peo- ple.

And hath raised up a horn of salvation for us/ in the house of his servant David,

Troparion from the Canon of the Menaion

As he spake by the mouth of his holy ones,/ the prophets of old,

Troparion from the Canon of the Menaion

That we should be saved from our enemies,/ and from the hand of all that hate us.

Troparion from the Canon of the Menaion

To deal mercifully with our fathers,/ and to remember his holy covenant,

Troparion from the Canon of the Menaion

The oath which he swore to our father Abraham,/ that he would grant unto us that we be delivered out of the hand of our enemies,

Triodion, Canon I

Hateful thoughts have covered my soul with leprosy: cleanse it, Word of God, with the sprinkling of Thy blood, O Christ, who for my sake hast suffered shameful Crucifixion, make me a partaker in Thy glory.

That we might serve him without fear,/ in holiness and righteousness before him all the days of our life.

I am bowed down to the earth, O Christ, by the burden of my sinful acts, and in dark discouragement I cry to Thee who lovest man: By Thy precious blood heal the incurable wounds of my soul, that I may sing the praises of Thy Godhead.

And thou, O child, shalt be called the prophet of the Most High;/ for thou shalt go before the face of the Lord, to prepare his ways,

I have made iniquity my food and heedlessness my drink, and I continue utterly incorrigible. All to no purpose do I take pleasure in. abstinence from food: for such is not the fast that the Lord has chosen.

To give knowledge of salvation unto his people, by the remission of their sins,/ through the bowels of the mercy of our God,

Theotokion

Thou hast destroyed the sentence of condemnation passed on mankind of old; thou art the restoration of our first Mother Eve, the cause of our reconciliation to God, our bridge to the Creator. Thee, O Theotokos, do we magnify.

Whereby the dayspring from on high hath visited us,/ to give light to them that sit in darkness and in the shadow of death,

Triodion, Canon II

When Thou wast crucified upon the Tree, the creation quaked; Thou, who art God, hast in Thy tender mercy suffered in the flesh for our salvation.

To guide our feet/ into the way of peace.

Great is the might of Thy Cross, O Lord, for signing ourselves with it, we drive away at once the power of the demons.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Unity in three coequal Persons, undivided Trinity, sovereign Nature, Father, Son and divine Spirit, save us all.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

Rejoice, Theotokos, Mercy-Seat of the world: always fleeing to thee for refuge, all we sinners gain reconciliation with God.

Glory to Thee, our God, glory to Thee.

By the divine power of Thy Cross, O Lord, give me the strength to offer unto Thee this time of fasting blameless and pure.

Katavasia - Ode IX
Tone II

O pure and im- mac- cu- late one, Moth- er and Vir- - gin,

in hymns and songs all we faith- ful

piously magnify thee as The- o- tok- os.

**It is Truly Meet
Tone II**

It is truly meet to bless thee, the The- o- tok- - os,

The first system of musical notation consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, homophonic style. The lyrics are placed below the treble staff, with hyphens indicating syllables that span across multiple notes. The bass staff provides a simple harmonic accompaniment.

ev- er- bles- sed and most blameless and Moth- er of our God.

The second system of musical notation continues the melody and accompaniment. The treble staff shows the continuation of the vocal line, and the bass staff shows the accompaniment. The lyrics are aligned with the notes in the treble staff.

More honorable than the Cher- u- bim

The third system of musical notation continues the melody and accompaniment. The treble staff shows the continuation of the vocal line, and the bass staff shows the accompaniment. The lyrics are aligned with the notes in the treble staff.

and beyond compare more glorious than the Ser- a- phim,

The fourth system of musical notation concludes the melody and accompaniment. The treble staff shows the continuation of the vocal line, and the bass staff shows the accompaniment. The lyrics are aligned with the notes in the treble staff.

Friday in the First Week

who without corruption gavest birth to God the Word,

the very Theotokos, thee do we magnify.

Prostration

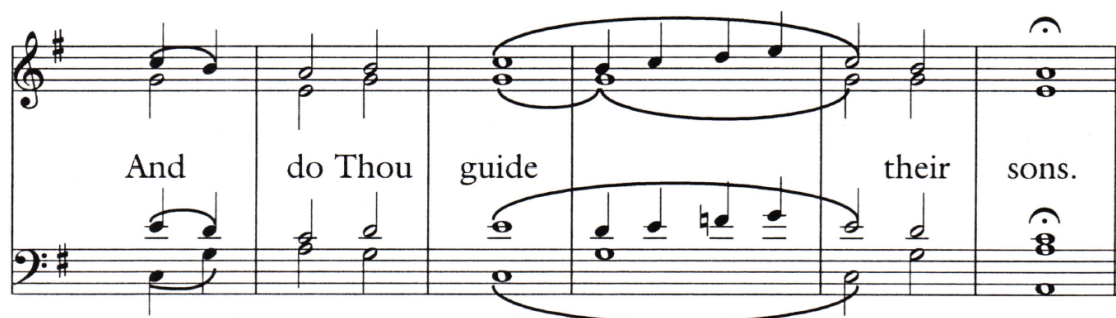
Exapostilarion (Photagogicon)

Hymn of Light in the Tone of the week. See Appendix III, Page 232.

Aposticha Tone VIII

With great gladness let us accept the proclamation of the Fast:/ for if Adam our forefather had fasted,/ we should not have suffered banishment from Eden./ The fruit that brought death upon me/ was pleasant to the eyes and good for food./ Then let us not be taken prisoner by our eyes;/ let not our tongue delight in costly foods,/ for once they have been eaten they are worthless./ Let us shun all greed:/ then we shall not become slaves to the passions/ which follow an excess of food and drink./ Let us sign ourselves with the blood of Him/ who for our sakes willingly was led to death,/ and the destroying angel will not touch us;/ and may we eat the Holy Passover of Christ// for the salvation of our souls.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works,



With great gladness let us accept the proclamation of the Fast:/ for if Adam our forefather had fasted,/ we should not have suffered banishment from Eden./ The fruit that brought death upon me/ was pleasant to the eyes and good for food./ Then let us not be taken prisoner by our eyes;/ let not our tongue delight in costly foods,/ for once they have been eaten they are worthless./ Let us shun all greed:/ then we shall not become slaves to the passions/ which follow an excess of food and drink./ Let us sign ourselves with the blood of Him/ who for our sakes willingly was led to death,/ and the destroying angel will not touch us;/ and may we eat the Holy Passover of Christ// for the salvation of our souls.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us,

Yea, the work of our hands do Thou guide a- right.

This musical score is for a two-part setting. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one sharp (F#). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Yea, the work of our hands do Thou guide a- right." There are some melisma lines (long horizontal lines) under the words "Thou" and "a-".

To the Martyrs

What shall we call you, O saints?/ Cherubim, for Christ rested upon you?/ Seraphim, for ye glorified Him without ceasing?/ Angels, for ye have renounced the body?/ Powers, for ye perform miracles?/ Manifold are your names, but greater are your gifts of grace:// pray for the salvation of our souls.

**(Glory) Both Now
Tone VIII**

(Glory to the Father...) Both now and ever and unto the a- ges of

This musical score is for a two-part setting. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one sharp (F#). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "(Glory to the Father...) Both now and ever and unto the a- ges of". There are some melisma lines (long horizontal lines) under the words "a-" and "ges".

a- ges. A- men.

This musical score is for a two-part setting. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one sharp (F#). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "a- ges. A- men." There are some melisma lines (long horizontal lines) under the words "A-" and "men."

Stavrotheotokion

Unable to endure the sight, the whole creation was changed,/ and it quaked and trembled,/ when it beheld Thee, O Saviour, crucified in the place of the skull./ The Virgin, Thy pure Mother,/ cried out to Thee lamenting:/ 'Woe is me, my Child, my sweetest Saviour!// What is this strange and marvellous sight?'

First Hour

Kathisma

There is no reading from the Psalter on Friday.

Troparion

Reader: Hasten to our aid, ere we be enslaved to the enemies that blaspheme Thee and threaten us, O Christ our God. By Thy Cross, destroy them that war against us. Let them learn the might of the Orthodox Faith; through the intercessions of the Theotokos, O only Lover of mankind.

Dismissal

Priest: May Christ our true God, through the intercession of His most pure Mother; through the power of the precious and life-creating Cross; of the holy, glorious and all-praised Apostles; of the holy and righteous Ancestors of God Joachim and Anna, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Third Hour

Kathisma

Kathisma XIX

Sixth Hour

Kathisma

Kathisma XX

Troparion of the Prophecy

Reader: Our lives are full of sin and empty of repentance. In Thy mercy, Lord, come swiftly to our help. None other do we know but Thee that is ruler over life and death: save us in Thy love for mankind.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Tone V

Our lives are full of sin/ and empty of repentance./ In Thy mercy, Lord, come swiftly to our help./ None other do we know/ but Thee that is ruler over life and death:// save us in Thy love for mankind.

**Prokimenon
Tone VII**

I will love Thee, O Lord, my strength; the Lord is my foundation.

Musical notation for the first part of the Prokimenon. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics "I will love Thee, O Lord, my strength;" are written below the treble staff.

Musical notation for the second part of the Prokimenon. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics "the Lord is my foundation." are written below the treble staff. The notation includes a fermata over the final note of the melody.

Stichos: God is my Helper, and I will hope in Him.

Paroemia

Prophesy of Esaias 3:1-14

Behold now, the Lord, the Lord of hosts, will take away from Jerusalem and from Judea the mighty man and mighty woman, the strength of bread, and the strength of water, 2 the great and mighty man, the warrior and the judge, and the prophet, and the counsellor, and the elder, 3 the captain of fifty also, and the honourable counsellor, and the wise artificer, and the intelligent hearer. 4 And I will make youths their princes, and mockers shall have dominion over them. 5 And the people shall fall, man upon man, and *every* man upon his neighbor: the child shall insult the elder man, and the base the honourable. 6 For a man shall lay hold of his brother, as one of his father's household, saying, Thou hast raiment, be thou our ruler, and let my meat be under thee. 7 And he shall answer in that day, and say, I will not be thy ruler; for I have no bread in my house, nor raiment: I will not be the ruler of this people. 8 For Jerusalem is ruined, and Judea has fallen, and their tongues *have spoken* with iniquity, disobedient *as they are* towards the Lord. 9 Wherefore now their glory has been brought low, and the shame of their countenance has withstood them, and they have proclaimed their sin as Sodom, and made it manifest. 10 Woe to their soul, for they have devised an evil counsel against themselves, saying against themselves, Let us bind the just, for he is burdensome to us: therefore shall they eat the fruits of their works. 11 Woe to the transgressor! evils shall happen to him according to the works of his hands. 12 O my people, your exactors strip you, and extortioners rule over you: O my people, they that pronounce you blessed lead you astray, and pervert the path of your feet.

13 But now the Lord will stand up for judgement, and will enter into judgement with his people. 14 The Lord himself shall enter into judgement with the elders of the people.

**Prokimenon
Tone VI**

O Lord, my Helper and my Redeemer.



Stichos: The heavens declare the glory of God: and the firmament proclaimeth the work of His hands.

Stavrotheotokion

Most glorified art thou, O Virgin Theotokos; we praise thee, for by the Cross of thy Son, hades was cast down and death slain. Having been put to death, we were raised up, and were deemed worthy of life. We received paradise, the ancient bliss. Wherefore, in thanksgiving, we glorify Christ our God, since He is mighty and alone abundant in mercy.

Ninth Hour

Kathisma

There is no reading from the Psalter on Friday.

Typika

Kontakion

Reader: O Thou Who wast lifted up willingly on the Cross, bestow Thy mercies upon the new Nation called after Thee, O Christ God; gladden with Thy power Orthodox Christians, granting them victory over enemies. May they have as their help in war the weapon of peace, the invincible Trophy.

Vespers with the Liturgy of Presanctified Gifts

Kathisma

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, First Stasis

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of a- ges. A- men.

The musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the notes. The piece ends with a fermata over the final note.

Thrice
Alleluia, alleluia, alleluia, glory to Thee, O God.

The musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the notes. The piece is marked with a repeat sign at the beginning and end, and a fermata over the final note.

Friday in the First Week

Lord, have mercy, Lord, have mercy, Lord, have mer- - cy.

Glory to the Father, and to the Son, and to the Ho- ly Spir- - it.

Reader: Both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, Second Stasis

Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Lord have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

Kathisma XVIII, Third Stasis

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Lord, have mercy. (*Thrice*)

Lord, I Have Cried
Tone V

Lord, I have cried un- to Thee, hear- ken un- to me.

The first system of music consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It contains a series of chords and single notes. The lower staff is in bass clef with the same key signature and time signature, also containing chords and single notes. The lyrics are written below the upper staff.

Hear- ken un- to me, O Lord.

The second system of music consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It contains a series of chords and single notes. The lower staff is in bass clef with the same key signature and time signature, also containing chords and single notes. The lyrics are written below the upper staff.

Lord, I have cried un- to Thee, hear- ken un- to me;

The third system of music consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It contains a series of chords and single notes. The lower staff is in bass clef with the same key signature and time signature, also containing chords and single notes. The lyrics are written below the upper staff.

at- tend to the voice of my sup- pli- ca- tion when I cry un- to Thee.

The fourth system of music consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It contains a series of chords and single notes. The lower staff is in bass clef with the same key signature and time signature, also containing chords and single notes. The lyrics are written below the upper staff.

Friday in the First Week

Hear-ken un-to me, O Lord. Let my prayer be set forth

as in-cense be-fore Thee, the lift-ing up of my hands

as an eve-ning sac-ri-fice. Hear-ken un-to me, O Lord.

Verses of Lord, I Have Cried

Reader: Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

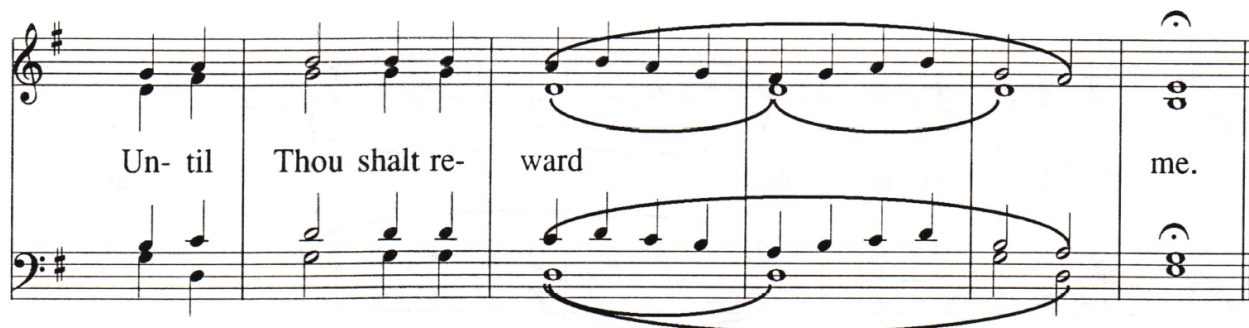
Tone V

Stichos: Bring my soul out of prison.



Come, ye faithful, and in the light let us perform the works of God;/ let us walk honestly as in the day./ Let us cast away every unjust accusation against our neighbour,/ not placing any cause of stumbling in his path./ Let us lay aside the pleasures of the flesh,/ and increase the spiritual gifts of our soul./ Let us give bread to those in need,/ and let us draw near unto Christ, crying in penitence:// O our God, have mercy on us.

Stichos: The righteous shall wait patiently for me.



Come, ye faithful, and in the light let us perform the works of God;/ let us walk honestly as in the day./ Let us cast away every unjust accusation against our neighbour,/ not placing any cause of stumbling in his path./ Let us lay aside the pleasures of the flesh,/ and increase the spiritual gifts of our soul./ Let us give bread to those in need,/ and let us draw near unto Christ, crying in penitence:// O our God, have mercy on us.

Then four stichera to the Martyrs in the Tone of the week. See Appendix IV, Page 261.

Stichos: Out of the depths have I cried unto Thee, O Lord;/ O Lord, hear my voice.

Sticherion to the Martyrs.

Stichos: Let Thine ears be attentive/ to the voice of my supplication.

Sticherion to the Martyrs.

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?/ For with Thee there is forgiveness.

Sticherion to the Martyrs.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word,/ my soul hath hoped in the Lord.

Sticherion to the Martyrs.

Then the four following stichera to Saint Theodore:

Tone II

Stichos: From the morning watch until night, from the morning watch:

Come, all ye who love the martyrs,/ let us rejoice in spirit and keep festival./ For today Theodore the martyr has set before us a table laden with mystic food,/ bringing joy to all of us who gladly celebrate his memory./ Unto him we cry: Rejoice, victorious champion,/ who hast trampled underfoot the tyrants' threats./ Rejoice, thou who gavest thy body of clay to torture for the sake of Christ our God./ Rejoice, thou who hast shown thyself, in manifold tribulations, a tested warrior of the heavenly host.// O glory of the martyrs, we entreat thee to pray for our souls.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:

The God-given grace of thy miracles, O martyr Theodore,/ thou dost grant to all who turn to thee in faith./ We therefore praise thee, saying:/ Thou dost deliver prisoners/ and heal the sick; thou givest riches to the poor/ and guardest those who sail the seas./ Thou restrainest slaves from useless flight,/ and showest robbers what their punishment will be;/ thou teachest soldiers to abstain from plunder./ In thy loving compassion thou dost grant the prayers of children,/ and thou art the fervent protector of all who keep thy holy memory./ With them we also sing the praises of thy martyrdom, O saint of God:// pray to Christ that He may show us His great mercy.

Stichos: O praise the Lord, all ye nations:

Praise Him all ye peo- ples.

O martyr Theodore, thou art a matchless gift from God:/ for after thy death as during thy lifetime,/ thou dost grant the petitions of those who turn to thee./ Thus once it happened that the son of a poor widow/ was carried off by soldiers of another faith;/ and she came weeping to thy shrine./ Mounted upon a white horse, in loving compassion/ thou hast defended her child with thine invisible protection./ And, now as then, never dost thou cease from working wonders:// pray to Christ our God, for the salvation of our souls.

Stichos: For He hath made His mercy to prevail over us:

And the truth of the Lord a-bid-eth for- ev- er.

O thrice-blessed Theodore, I honour thee:/ rightly art thou named 'Gift from God'./ For thou hast shown thyself a never-setting star of the divine Light,/ and through thy sufferings thou dost shine on all the world./ Proving thyself stronger than fire,/ thou hast quenched the flames; and thou hast crushed the head of the deceitful serpent./ Therefore, in the midst of thy sufferings,/ Christ came and set a crown upon thy holy head./ O Great Martyr,/ who hast boldness before God,// do thou offer fervent intercession for our souls.

Tone VI

Glory to the Father, and to the Son, and to the Ho- ly

Spir- it.

Using as his tool the Apostate Emperor,/ the enemy devised a cruel plot:/ with food polluted by unclean sacrifices/ he sought to defile the people of God/ as they purified themselves through fasting./ But thou hast defeated his design by a more skillful plan:/ appearing in a dream to the Archbishop,/ thou hast revealed to him the evil plot./ Therefore we offer thee a sacrifice of thanksgiving,/ honouring thee as our protector/ and keeping the yearly memorial of what then was done./ May we be kept safe, we pray,/ from the designs of the enemy at thine intercessions,// O martyr Theodore.

Both now... *the Dogmatic Theotokion in the Tone of the week. See Appendix V, Page 264.*

Entrance with the censer.

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! Aright!

Vesper Hymn to the Son of God

O Gentle Light of the holy glory of the immortal, heavenly,

The first system of musical notation consists of a treble and bass staff. The treble staff begins with a G-clef and a key signature of one flat (B-flat). The first measure contains a whole note chord of G2 and B-flat2. The bass staff begins with an F-clef and a key signature of one flat. The first measure contains a whole note chord of F2 and G2. The lyrics are centered below the staves.

holy blessed Father, O Je- sus Christ:

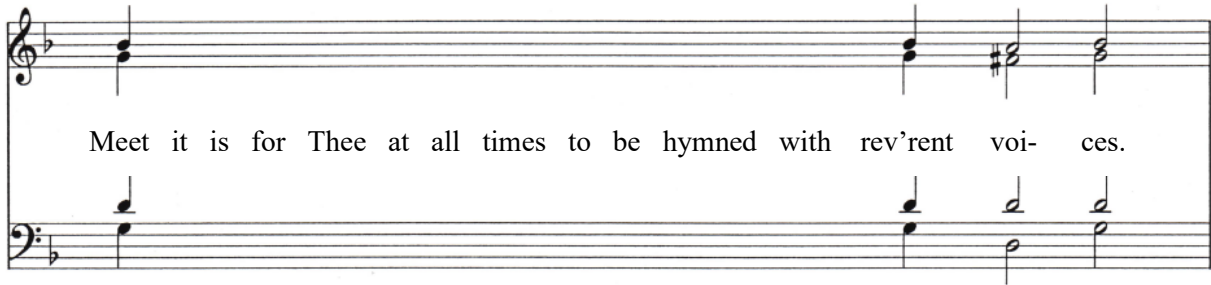
The second system of musical notation continues the piece. The treble staff has four measures: a whole note chord of G2 and B-flat2, a whole note chord of A2 and C3, a whole note chord of B-flat2 and D3, and a whole note chord of C3 and E3. The bass staff has four measures: a whole note chord of F2 and G2, a whole note chord of F2 and A2, a whole note chord of F2 and B-flat2, and a whole note chord of F2 and C3. The lyrics are centered below the staves.

Having come to the setting of the sun, having beheld the evening light,

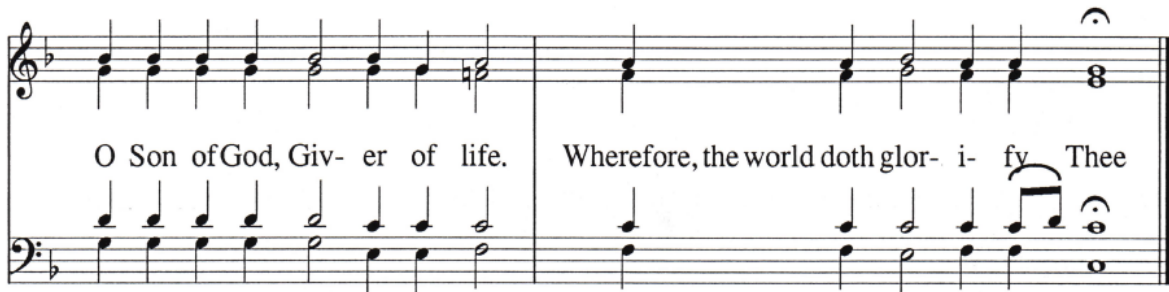
The third system of musical notation continues the piece. The treble staff has five measures: a whole note chord of G2 and B-flat2, a whole note chord of A2 and C3, a whole note chord of B-flat2 and D3, a whole note chord of C3 and E3, and a whole note chord of D3 and F3. The bass staff has five measures: a whole note chord of F2 and G2, a whole note chord of F2 and A2, a whole note chord of F2 and B-flat2, a whole note chord of F2 and C3, and a whole note chord of F2 and D3. The lyrics are centered below the staves.

we praise the Father, the Son, and the Holy Spirit: God.

The fourth system of musical notation concludes the piece. The treble staff has four measures: a whole note chord of G2 and B-flat2, a whole note chord of A2 and C3, a whole note chord of B-flat2 and D3, and a whole note chord of C3 and E3. The bass staff has four measures: a whole note chord of F2 and G2, a whole note chord of F2 and A2, a whole note chord of F2 and B-flat2, and a whole note chord of F2 and C3. The lyrics are centered below the staves.



Meet it is for Thee at all times to be hymned with rev'rent voi- ces.



O Son of God, Giv- er of life. Wherefore, the world doth glor- i- fy Thee

**Prokimenon
Tone V**

The Lord hear thee in the day of affliction.



The Lord hear thee in the day of af-



flic- tion.

Stichos: The Name of the God of Jacob defend thee.

Paroemia

Book of Genesis 2:20 – 3:20

Adam gave names to all the cattle and to all the birds of the sky, and to all the wild beasts of the field, but for Adam there was not found a help like to himself. 21 And God brought a trance upon Adam, and he slept, and he took one of his ribs, and filled up the flesh instead thereof. 22 And God formed the rib which he took from Adam into a woman, and brought her to Adam. 23 And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of her husband. 24 Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh.

3:1 And the two were naked, both Adam and his wife, and were not ashamed.

2 Now the serpent was the most crafty of all the brutes on the earth, which the Lord God made, and the serpent said to the woman, Wherefore has God said, Eat not of every tree of the garden? 3 And the woman said to the serpent, We may eat of the fruit of the trees of the garden, 4 but of the fruit of the tree which is in the midst of the garden, God said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 5 And the serpent said to the woman, Ye shall not surely die. 6 For God knew that in whatever day ye should eat of it your eyes would be opened, and ye would be as gods, knowing good and evil. 7 And the woman saw that the tree was good for food, and that it was pleasant to the eyes to look upon and beautiful to contemplate, and having taken of its fruit she ate, and she gave to her husband also with her, and they ate. 8 And the eyes of both were opened, and they perceived that they were naked, and they sewed fig leaves together, and made themselves aprons to go round them. 9 And they heard the voice of the Lord God walking in the garden in the afternoon; and both Adam and his wife hid themselves from the face of the Lord God in the midst of the trees of the garden. 10 And the Lord God called Adam and said to him, Adam, where art thou? 11 And he said to him, I heard thy voice as thou walkedst in the garden, and I feared because I was naked and I hid myself. 12 And God said to him, Who told thee that thou wast naked, unless thou hast eaten of the tree concerning which I charged thee of it alone not to eat? 13 And Adam said, The woman whom thou gavest to be with me—she gave me of the tree and I ate. 14 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me and I ate.

15 And the Lord God said to the serpent, Because thou hast done this thou art cursed above all cattle and all the brutes of the earth, on thy breast and belly thou shalt go, and thou shalt eat earth all the days of thy life. 16 And I will put enmity between thee and the woman and between thy seed and her seed, he shall watch against thy head, and thou shalt watch against his heel. 17 And to the woman he said, I will greatly multiply thy pains and thy groanings; in pain thou shalt bring forth children, and thy submission shall be to thy husband, and he shall rule over thee. 18 And to Adam he said, Because thou hast hearkened to the voice of thy wife, and eaten of the tree concerning which I charged thee of it only not to eat—of that thou hast eaten, cursed *is* the ground in thy labours, in pain shalt thou eat of it all the days of thy life. 19 Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. 20 In the sweat of thy face shalt thou eat thy bread until thou return to the earth out of which thou wast taken, for earth thou art and to earth thou shalt return.

Prokimenon
Tone VI

Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts.

Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy

migh- ty acts.

Stichos: The King shall rejoice in Thy strength, O Lord.

Paroemia

Book of Proverbs 3:19-34

God by wisdom founded the earth, and by prudence he prepared the heavens. 20 By understanding were the depths broken up, and the clouds dropped water.

21 *My* son, let *them* not pass from *thee*, but keep my counsel and understanding: 22 that thy soul may live, and that there may be grace round thy neck; and it shall be health to thy flesh, and safety to thy bones: 23 that thou mayest go confidently in peace in all thy ways, and that thy foot may not stumble. 24 For if thou rest, thou shalt be undismayed; and if thou sleep, thou shalt slumber sweetly. 25 And thou shalt not be afraid of alarm coming upon thee, neither of approaching attacks of ungodly men. 26 For the Lord shall be over all thy ways, and shall establish thy foot that thou be not moved.

27 Forbear not to do good to the poor, whensoever thy hand may have *power* to help *him*. 28 Say not, Come back another time, to-morrow I will give; while thou art able to do *him* good: for thou knowest not what the next day will bring forth. 29 Devise not evil against thy friend, living near thee and trusting in thee.

30 Be not ready to quarrel with a man without a cause, lest he do thee some harm.

31 Procure not the reproaches of bad men, neither do thou covet their ways. 32 For every transgressor is unclean before the Lord; neither does he sit among the righteous. 33 The curse of God is in the houses of the ungodly; but the habitations of the just are blessed. 34 The Lord resists the proud; but he gives grace to the humble.

And the rest of the Liturgy of Presanctified Gifts.

Appendix I - Alleluia and Hymns to the Trinity in the Eight Tones

After the Six Psalms and the Great Litany, in place of God is the Lord, we sing Alleluia with the appointed verses, and then the hymns to the Trinity in the Tone of the week.

Tone I

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.

The musical score is written for a single voice and a basso continuo. It is in the key of D major (one sharp) and 4/4 time. The melody is primarily composed of quarter and eighth notes, with some longer note values. The lyrics are: "Al- le- lu- ia Al- le- lu- ia, Al- - - le- lu- - - i- a." The score includes a treble clef and a bass clef, both with a sharp sign for the key signature. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes.

Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

Through bodily images let us ascend to the spiritual and immaterial understanding of the bodiless powers; singing the Thrice-Holy Hymn and awaiting the illumination of the Godhead in three Persons, let us cry aloud as the cherubim to the one and only God: Holy, holy, holy art Thou, our God;

Monday

Through the med- i- a- tions of Thy Bod- i- less

This system of music consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef and the bass line in the bass clef. The lyrics are: "Through the med- i- a- tions of Thy Bod- i- less". The music is in a simple, homophonic style with a steady rhythm.

Ones have mer- cy on us.

This system of music continues the melody from the first system. It consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef and the bass line in the bass clef. The lyrics are: "Ones have mer- cy on us.". The music ends with a double bar line and a fermata over the final note.

Tuesday

Through the in- ter- ces- sions of Thy Fore- run-

This system of music consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef and the bass line in the bass clef. The lyrics are: "Through the in- ter- ces- sions of Thy Fore- run-". The music is in a simple, homophonic style with a steady rhythm.

ner have mer- cy on us.

This system of music continues the melody from the first system. It consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef and the bass line in the bass clef. The lyrics are: "ner have mer- cy on us.". The music ends with a double bar line and a fermata over the final note.

Wednesday and Friday

Through the pow- er of Thy Cross pre- serve

This musical system consists of a treble and bass staff in G major. The treble staff features a series of chords: G4-B4-D5, A4-C5-E5, B4-D5-F5, and G4-A4-B4. The bass staff provides a harmonic accompaniment with notes: G2-B2, A2-C3, B2-D3, and G2-A2-B2. The lyrics are placed below the treble staff.

us, O Lord.

This musical system continues the previous one. The treble staff has chords: G4-B4-D5, A4-C5-E5, and a final chord G4-B4-D5 with a fermata. The bass staff has notes: G2-B2, A2-C3, and a final chord G2-B2-D2 with a fermata. The lyrics are placed below the treble staff.

Thursday

Through the in- ter- ces- sions of Thy holy A- pos- tles, and Saint

This musical system consists of a treble and bass staff in G major. The treble staff features a series of chords: G4-B4-D5, A4-C5-E5, B4-D5-F5, G4-A4-B4, and G4-B4-D5. The bass staff provides a harmonic accompaniment with notes: G2-B2, A2-C3, B2-D3, G2-A2-B2, and G2-A2-B2. The lyrics are placed below the treble staff.

Nich- o- las, have mer- cy on us.

This musical system continues the previous one. The treble staff has chords: G4-B4-D5, A4-C5-E5, and a final chord G4-B4-D5 with a fermata. The bass staff has notes: G2-B2, A2-C3, and a final chord G2-B2-D2 with a fermata. The lyrics are placed below the treble staff.

Appendix I – Alleluia and Hymns to the Trinity

Glory to the Father, and to the Son, and to the Holy Spirit.

With all the heavenly hosts, let us offer the Thrice-Holy Hymn of praise and cry aloud as the cherubim to Him who dwells on high: Holy, holy, holy art Thou, our God;

Through the in-ter-ces-sions of all Thy

The first system of musical notation consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The lyrics are: "Through the in-ter-ces-sions of all Thy". The melody is primarily composed of chords, with some eighth-note movement in the treble staff.

saints, have mer-cy on us.

The second system of musical notation continues the two-staff format. The lyrics are: "saints, have mer-cy on us.". The system concludes with a double bar line and repeat dots.

Both now and ever, and unto the ages of ages. Amen.

Rising from sleep, we fall down before Thee, loving Lord, and with the angels' song we cry to Thee, All-powerful: Holy, holy, holy art Thou, our God;

Through the The-o-tok-os, have

The third system of musical notation continues the two-staff format. The lyrics are: "Through the The-o-tok-os, have". The melody features several chords and some eighth-note movement.

mer-cy on us.

The fourth system of musical notation concludes the two-staff format. The lyrics are: "mer-cy on us.". The system concludes with a double bar line and repeat dots.

Tone II

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.

Al- le- lu- ia, Al- le- lu- ia, Al- - le- lu- - i- - a.

Stichos: Learn righteousness, ye that dwell upon the earth.

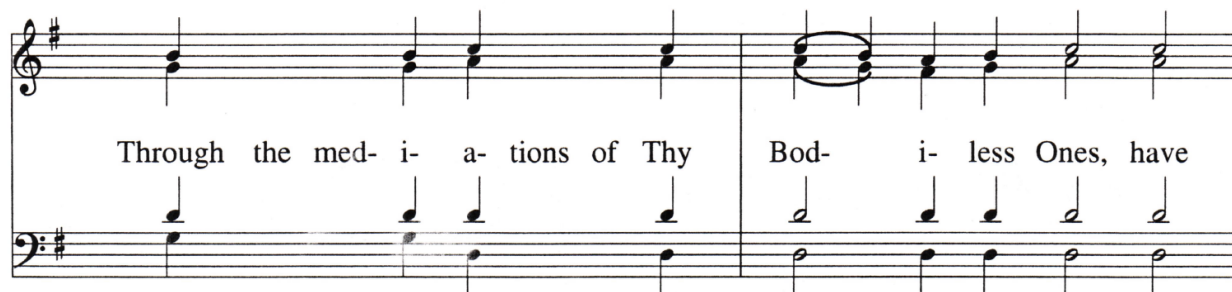
Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

Doing as the powers on high, we on earth offer Thee, O loving Lord, a hymn of victory:
Holy, holy, holy art Thou our God;

Monday



Through the med- i- a- tions of Thy Bod- i- less Ones, have

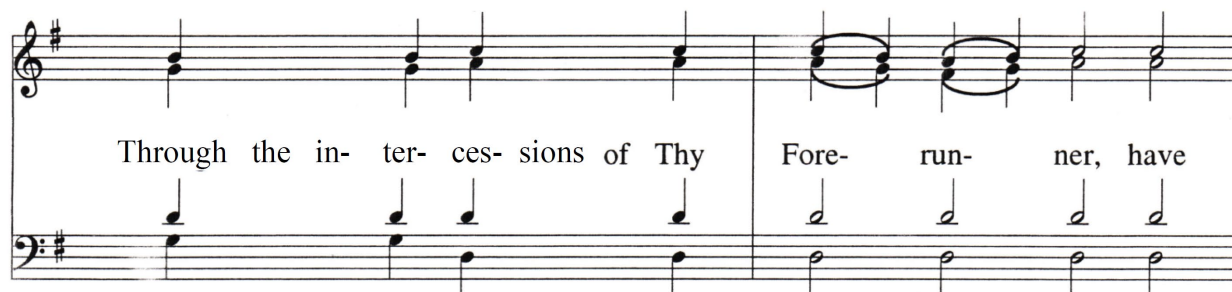
This system of musical notation consists of a treble and bass staff in G major. The treble staff contains a series of chords: G4, A4, B4, C5, D5, E5, F#5, G5. The bass staff contains a series of notes: G2, A2, B2, C3, D3, E3, F#3, G3. The lyrics are placed between the staves.



mer- cy on us.

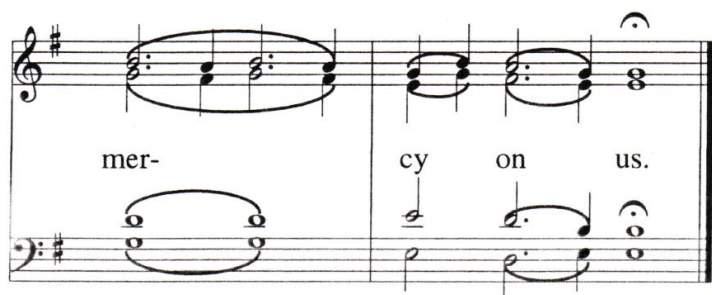
This system of musical notation continues the previous system. The treble staff contains a series of chords: G4, A4, B4, C5, D5, E5, F#5, G5. The bass staff contains a series of notes: G2, A2, B2, C3, D3, E3, F#3, G3. The lyrics are placed between the staves.

Tuesday



Through the in- ter- ces- sions of Thy Fore- run- ner, have

This system of musical notation consists of a treble and bass staff in G major. The treble staff contains a series of chords: G4, A4, B4, C5, D5, E5, F#5, G5. The bass staff contains a series of notes: G2, A2, B2, C3, D3, E3, F#3, G3. The lyrics are placed between the staves.



mer- cy on us.

This system of musical notation continues the previous system. The treble staff contains a series of chords: G4, A4, B4, C5, D5, E5, F#5, G5. The bass staff contains a series of notes: G2, A2, B2, C3, D3, E3, F#3, G3. The lyrics are placed between the staves.

Wednesday and Friday

Through the pow- er of Thy Cross, pre- serve

This system of music is written for a soprano and bass voice. The key signature has one sharp (F#). The melody is in the soprano part, and the bass part provides harmonic support. The lyrics are: "Through the pow- er of Thy Cross, pre- serve".

us, O Lord.

This system continues the music from the previous system. The lyrics are: "us, O Lord.". The piece concludes with a fermata over the final chord.

Thursday

Through the in- ter- ces- sions of Thy holy Apostles and Saint

This system of music is written for a soprano and bass voice. The key signature has one sharp (F#). The melody is in the soprano part, and the bass part provides harmonic support. The lyrics are: "Through the in- ter- ces- sions of Thy holy Apostles and Saint".

Nich- o- las, have mer- cy on us.

This system continues the music from the previous system. The lyrics are: "Nich- o- las, have mer- cy on us.". The piece concludes with a fermata over the final chord.

Appendix I – Alleluia and Hymns to the Trinity

Glory to the Father, and to the Son, and to the Holy Spirit.

O uncreated Nature, Maker of all things, open our lips that we may proclaim Thy praises, crying: Holy, holy, holy art Thou, our God;

Through the in- ter- ces- sions all of Thy saints, have mer-

cy on us.

Both now and ever, and unto the ages of ages. Amen.

Thou, O Lord, hast raised me from my bed and sleep; enlighten my mind and my heart, and open my lips that I may praise Thee, Holy Trinity: Holy, holy, holy art Thou, our God;

Through the The- o- tok - os, have mer-

cy on us.

Tone III

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.

The musical score consists of two systems. The first system has three measures. The first two measures are in 2/4 time, with the treble staff playing chords and the bass staff playing a simple bass line. The lyrics are "Al- le- lu- ia, Al- le- lu- ia,". The third measure is in 3/4 time, with a large oval encompassing the treble staff and a smaller oval encompassing the bass staff. The lyrics are "Al- - - le-". The second system has three measures. The first two measures are in 2/4 time, with the treble staff playing chords and the bass staff playing a simple bass line. The lyrics are "lu- - - i- - a.". The third measure is in 3/4 time, with a large oval encompassing the treble staff and a smaller oval encompassing the bass staff. The lyrics are "a.". The score ends with a double bar line.

Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

O Trinity, one in Essence and undivided, Unity in three co- eternal Persons, to Thee as God we sing the angels' hymn: Holy, holy, holy art Thou, our God;

Monday

Through the mediations of Thy Bod- i- less Ones, have mer-

- cy on us.

Tuesday

Through the intercessions of Thy Fore- run- - - ner have

mer- - cy on us.

Wednesday and Friday

Through the pow- er of Thy Cross, pre- serve

This system of music is written for voice and piano. The voice part is on a treble clef staff with a key signature of one sharp (F#) and a common time signature. The lyrics are: "Through the pow- er of Thy Cross, pre- serve". The piano accompaniment consists of chords in the right hand and a simple bass line in the left hand. The first measure contains the words "Through the pow- er of Thy". The second measure contains "Cross," and the third measure contains "pre-". The fourth measure contains "serve".

us, O Lord.

This system of music continues the previous system. The voice part is on a treble clef staff. The lyrics are: "us, O Lord.". The piano accompaniment continues with chords and a bass line. The first measure contains "us,", the second measure contains "O", and the third measure contains "Lord.". The system ends with a double bar line.

Thursday

Through the intercessions of Thy holy Apostles and Saint

This system of music is written for voice and piano. The voice part is on a treble clef staff with a key signature of one sharp (F#) and a common time signature. The lyrics are: "Through the intercessions of Thy holy Apostles and Saint". The piano accompaniment consists of chords in the right hand and a simple bass line in the left hand. The first measure contains "Through the intercessions of Thy holy Apostles and Saint".

Nich- o- las, have mer- cy on us.

This system of music continues the previous system. The voice part is on a treble clef staff. The lyrics are: "Nich- o- las, have mer- cy on us.". The piano accompaniment continues with chords and a bass line. The first measure contains "Nich-", the second measure contains "o- las, have", the third measure contains "mer-", the fourth measure contains "cy on", and the fifth measure contains "us.". The system ends with a double bar line.

Glory to the Father, and to the Son, and to the Holy Spirit.

Daring to give glory to the one Godhead, to the eternal Father, the coeternal Son, and the timeless Spirit, as the cherubim we say: Holy, holy, holy art Thou, our God;

Through the intercessions of all Thy Saints, have

mer-cy on us.

Both now and ever, and unto the ages of ages. Amen.

Suddenly the Judge will come, and the acts of every man will be laid bare. But at midnight let us cry with fear: Holy, holy, holy art Thou, our God;

Through the The-o-tok-os, have mer-

cy on us.

Tone IV

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.

The musical notation consists of two staves, treble and bass, in a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- i- ia." The first two phrases are separated by a comma, and the third phrase is a continuation. The melody is primarily composed of quarter and eighth notes, with some rests. The bass line provides a simple harmonic accompaniment.

Stichos: Learn righteousness, ye that dwell upon the earth.

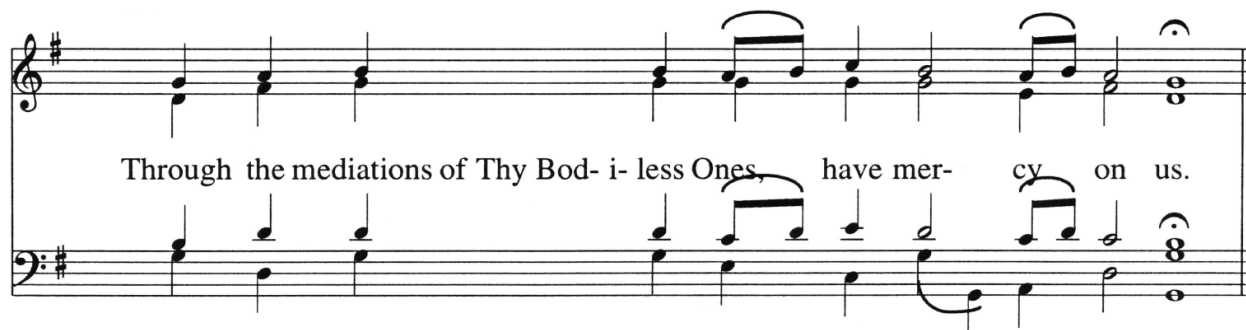
Stichos: Zeal shall lay hold upon and uninstruced people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

Daring, mortal though we are, to offer unto Thee the hymn of Thine angelic ministers, we say: Holy, holy, holy art Thou, our God;

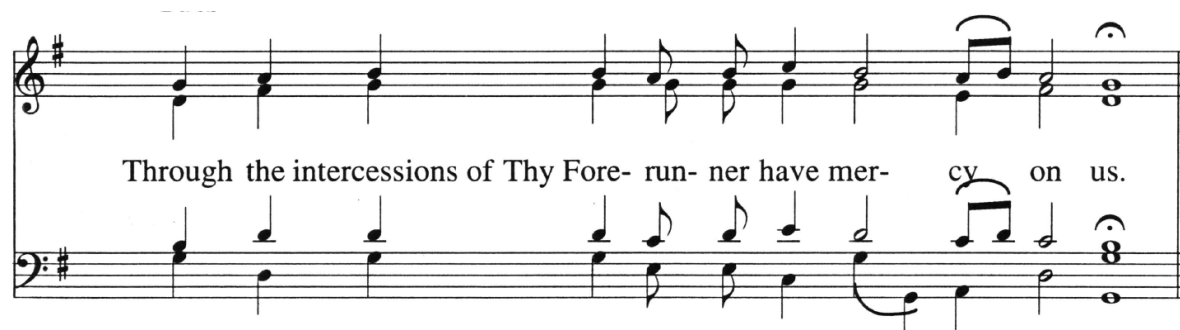
Monday



Through the mediations of Thy Bod- i- less Ones, have mer- cy on us.

The musical score for Monday consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The melody is written in the upper staff, and the accompaniment is in the lower staff. The lyrics are placed between the two staves.

Tuesday



Through the intercessions of Thy Fore- run- ner have mer- cy on us.

The musical score for Tuesday consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The melody is written in the upper staff, and the accompaniment is in the lower staff. The lyrics are placed between the two staves.

Wednesday and Friday



Through the power of Thy Cross, pre- serve us, O Lord.

The musical score for Wednesday and Friday consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The melody is written in the upper staff, and the accompaniment is in the lower staff. The lyrics are placed between the two staves.

Thursday

Through the intercessions of Thy holy Apostles, and Saint Nich- o-

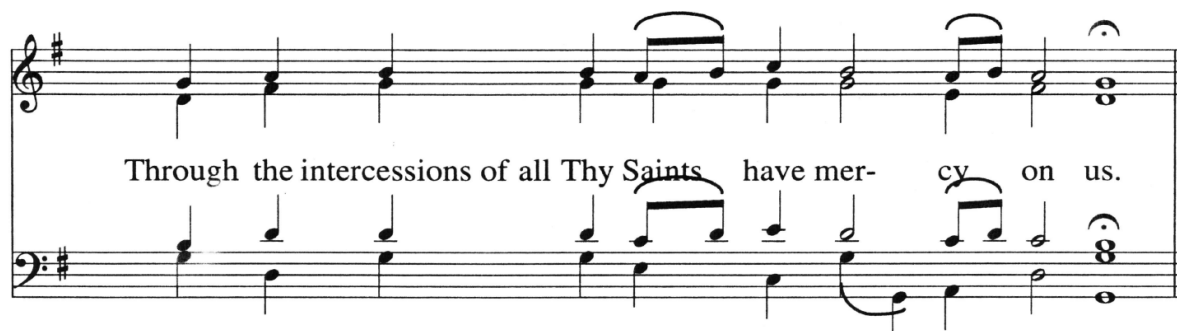
This block contains the first line of musical notation. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. Both staves are in the key of D major, indicated by a sharp sign on the F line. The music is written in a simple, homophonic style with chords. The lyrics "Through the intercessions of Thy holy Apostles, and Saint Nich- o-" are centered between the two staves.

las, have mer- cy on us.

This block contains the second line of musical notation. It also consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature remains D major. The music continues with the lyrics "las, have mer- cy on us." The final note of the piece is a whole note chord in the bass clef staff, indicating the end of the phrase.

Glory to the Father, and to the Son, and to the Holy Spirit.

As the angelic hosts in heaven, we men on earth, standing now with fear, offer unto Thee, O loving Lord, a hymn of victory: Holy, holy, holy art Thou, our God;

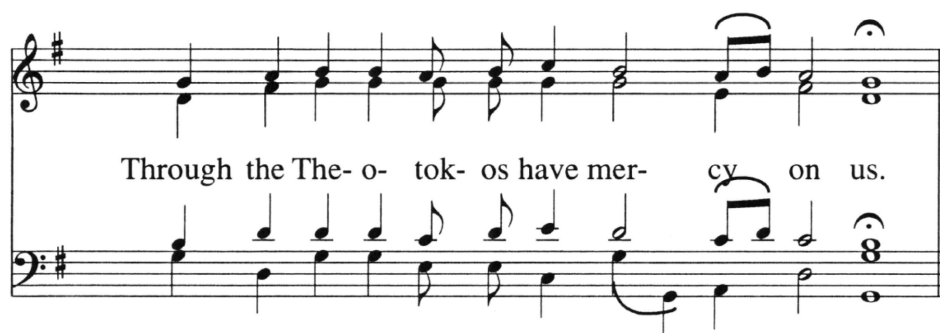


Through the intercessions of all Thy Saints have mercy on us.

The musical score consists of two staves, treble and bass clef, in G major. The melody is primarily in the treble clef, with a supporting bass line. The lyrics are written below the notes.

Both now and ever, and unto the ages of ages. Amen.

Daring to give glory to Thine eternal Father, and to Thee, O Christ our God, and to Thy Most Holy Spirit, as the cherubim we say: Holy, holy, holy art Thou, our God;



Through the The- o- tok- os have mercy on us.

The musical score consists of two staves, treble and bass clef, in G major. The melody is primarily in the treble clef, with a supporting bass line. The lyrics are written below the notes.

Tone V

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.

Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- i- a.

Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

Now is the hour for praise and prayer; let us cry fervently to the one and only God: Holy, holy, holy art Thou, our God;

Monday

Through the mediations of Thy Bod- i- less

Ones, have mer- cy on us.

Tuesday

Through the intercessions of Thy Fore- run- ner, have

mer- cy on us.

Wednesday and Friday

Through the pow'r of Thy Cross, pre-serve us, O Lord.

This musical score is for Wednesday and Friday. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Through the pow'r of Thy Cross, pre-serve us, O Lord." The music features a mix of quarter and eighth notes, with some chords and rests.

Thursday

Through the intercessions of Thy holy Apostles, and Saint Nich- o- las, have

This musical score is for Thursday. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Through the intercessions of Thy holy Apostles, and Saint Nich- o- las, have". The music features a mix of quarter and eighth notes, with some chords and rests.

mer- cy on us.

This musical score is the continuation of the Thursday section. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "mer- cy on us." The music features a mix of quarter and eighth notes, with some chords and rests.

Appendix I – Alleluia and Hymns to the Trinity

Glory to the Father, and to the Son, and to the Holy Spirit.

We dare to act as ikons of Thy spiritual hosts, and with our un- worthy mouths we cry to Thee, O Trinity without beginning: Holy, holy, holy art Thou, our God;

Through the intercessions of all Thy saints, have

The first system of musical notation consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The lyrics are: "Through the intercessions of all Thy saints, have". The melody is primarily chordal, with some eighth-note movement in the treble staff.

mer- cy on us.

The second system of musical notation continues the two-staff format. The lyrics are: "mer- cy on us.". The melody features a prominent eighth-note pattern in the treble staff.

Both now and ever, and unto the ages of ages. Amen.

O Christ our God, who though contained within a virgin womb wast not divided from the Father, accept us as we call upon Thee with the angels: Holy, holy, holy art Thou, our God;

Through the The- o- tok- os, have mer- cy on us.

The third system of musical notation continues the two-staff format. The lyrics are: "Through the The- o- tok- os, have mer- cy on us.". The melody is similar to the previous systems, with a focus on chordal accompaniment and eighth-note patterns.

Tone VI

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.

The musical score is written in G major (one sharp) and 4/4 time. It consists of two staves: a treble staff and a bass staff. The treble staff contains the melody, which is a simple, rhythmic line of eighth and quarter notes. The bass staff provides a harmonic accompaniment with chords and moving lines. The lyrics are: "Al- le- lu- ia, Al- le- lu- ia, Al- le- - lu- i- a." The first two phrases are followed by a comma, and the third phrase is followed by a period. The final note of the third phrase is a half note with a fermata.

Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

With fear and trembling standing in Thy presence, the cherubim and seraphim offer the Thrice-Holy Hymn with voices that are never still. And with them we sinners also cry aloud: Holy, holy, holy art Thou, our God;

Monday

Through the mediations of Thy Bod- i- less Ones have

This system contains the first two measures of the Monday hymn. The top staff is in treble clef with a key signature of one sharp (F#). The bottom staff is in bass clef with the same key signature. The lyrics are: "Through the mediations of Thy Bod- i- less Ones have". The music consists of simple chords and single notes.

mer- - cy on us.

This system contains the final two measures of the Monday hymn. The top staff is in treble clef with a key signature of one sharp (F#). The bottom staff is in bass clef with the same key signature. The lyrics are: "mer- - cy on us.". The music concludes with a final chord and a fermata over the final note.

Tuesday

Through the intercessions of Thy Fore- run- ner have

This system contains the first two measures of the Tuesday hymn. The top staff is in treble clef with a key signature of one sharp (F#). The bottom staff is in bass clef with the same key signature. The lyrics are: "Through the intercessions of Thy Fore- run- ner have". The music consists of simple chords and single notes.

mer- - cy on us.

This system contains the final two measures of the Tuesday hymn. The top staff is in treble clef with a key signature of one sharp (F#). The bottom staff is in bass clef with the same key signature. The lyrics are: "mer- - cy on us.". The music concludes with a final chord and a fermata over the final note.

Wednesday and Friday

Through the pow'r of Thy Cross pre-serve us, O

This musical score is for Wednesday and Friday. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The melody is primarily in the treble staff, with accompaniment in the bass staff. The lyrics are: "Through the pow'r of Thy Cross pre-serve us, O". There are some ties and slurs in the melody, particularly in the second measure.

Lord.

This musical score is for the word "Lord.". It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The melody is in the treble staff, and the bass staff provides accompaniment. The lyrics are: "Lord.". There are ties and slurs in the melody.

Thursday

Through the intercessions of Thy Holy Apostles, and Saint Nich- o- las, have

This musical score is for Thursday. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The melody is primarily in the treble staff, with accompaniment in the bass staff. The lyrics are: "Through the intercessions of Thy Holy Apostles, and Saint Nich- o- las, have". There are some ties and slurs in the melody.

mer- cy on us.

This musical score is for the words "mercy on us.". It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The melody is primarily in the treble staff, with accompaniment in the bass staff. The lyrics are: "mer- cy on us.". There are some ties and slurs in the melody.

Glory to the Father, and to the Son, and to the Holy Spirit.

In never-silent hymns of glory, with their bodiless mouths the six-winged seraphim sing to Thee our God the Thrice-Holy Hymn; and we on earth offer praise to Thee from our unworthy lips: Holy, holy, holy art Thou, our God;

Through the intercessions of all Thy saints, have

mer- cy on us.

Both now and ever, and unto the ages of ages. Amen.

Let us glorify the Godhead, three in one, united and yet unconfused, and let us sing the angels' hymn: Holy, holy, holy art Thou, our God;

Through the The- o- tok- os, have mer- cy on

us.

Tone VII

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.

Al- le- lu- ia, Al- le- lu- ia, Al- le- lu- i- a.

Stichos: Learn righteousness, ye that dwell upon the earth.


Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

Praised by the cherubim in Thine almighty power, and worshipped by the angels in Thy divine glory, do Thou accept us sinners also who, unworthy, dare to cry to Thee: Holy, holy, holy art Thou, our God;

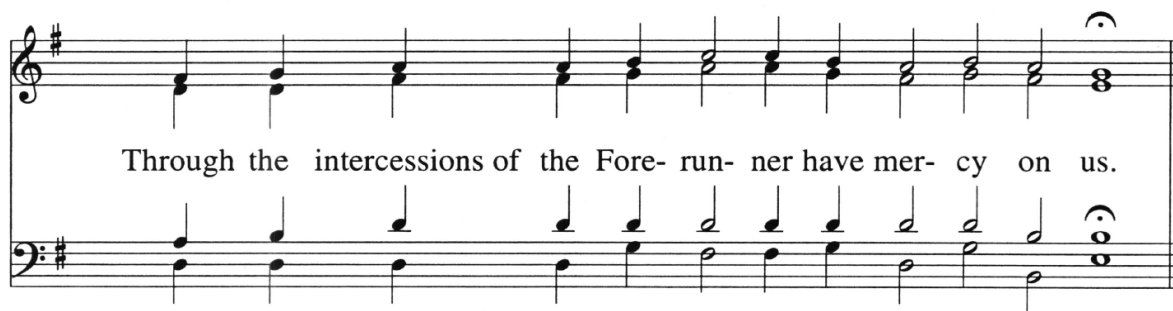
Monday



Through the me- di- a- tions of Thy Bod- i- less Ones, have mer- cy on us.

The musical score for Monday consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are: "Through the me- di- a- tions of Thy Bod- i- less Ones, have mer- cy on us." The music is in a simple, homophonic style with a steady rhythm.

Tuesday



Through the intercessions of the Fore- run- ner have mer- cy on us.

The musical score for Tuesday consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are: "Through the intercessions of the Fore- run- ner have mer- cy on us." The music is in a simple, homophonic style with a steady rhythm.

Wednesday and Friday

Through the pow'r of Thy Cross pre-serve us, O Lord.

This musical score is for Wednesday and Friday. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Through the pow'r of Thy Cross pre-serve us, O Lord." The music ends with a fermata over the final chord.

Thursday

Through the intercessions of Thy holy Apostles, and Saint Nich- o- las,

This musical score is for Thursday. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Through the intercessions of Thy holy Apostles, and Saint Nich- o- las,". The music ends with a fermata over the final chord.

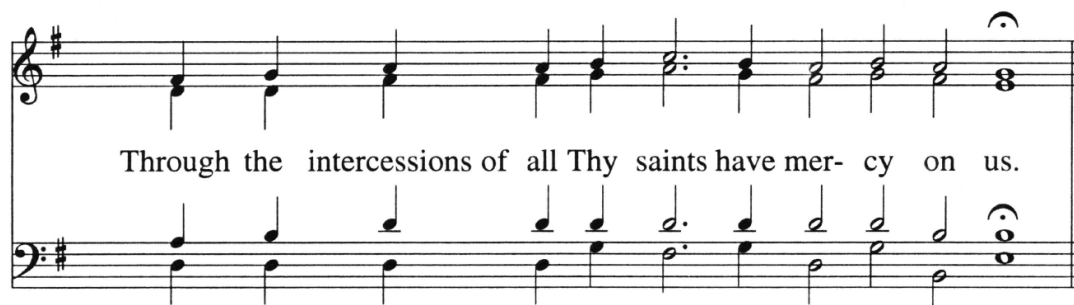
have mer- cy on us.

This musical score is the continuation of the Thursday hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "have mer- cy on us." The music ends with a fermata over the final chord.

Appendix I – Alleluia and Hymns to the Trinity

Glory to the Father, and to the Son, and to the Holy Spirit.

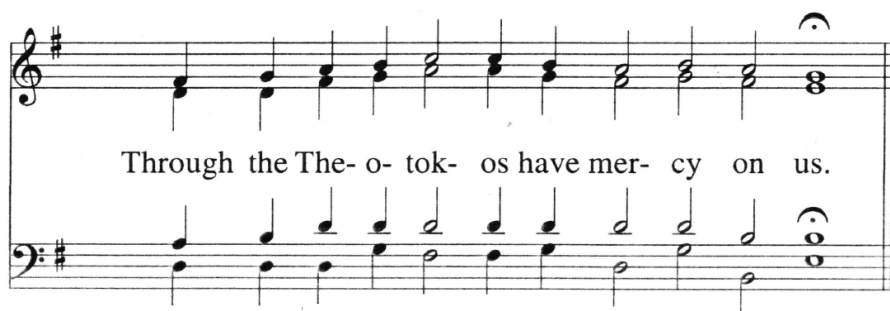
Casting off both sleep and slothfulness, my soul, bring to the Judge more fervent hymns of praise, and cry aloud with fear: Holy, holy, holy art Thou, our God;



Through the intercessions of all Thy saints have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

To the Godhead that no man can approach, to the Trinity in Unity, let us offer the Thrice-Holy Hymn of the seraphim, and cry aloud with fear: Holy, holy, holy art Thou, our God;



Through the The- o- tok- os have mercy on us.

Tone VIII

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.

Al- le- lu- ia, Al- le- lu- - - - ia, Al- le-

lu- - - - i- a.

Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

Lifting up our hearts to heaven, let us imitate the hierarchy of angels. Let us fall down with fear before the righteous Judge, singing a triumphal hymn of praise: Holy, holy, holy art Thou, our God;

Monday

Through the me- di- a- tions of Thy Bo- di- less Ones, have

mer- - cy on us.

Tuesday

Through the in- ter- ces- sions of Thy Fore- run- ner, have

mer- - cy on us.

Wednesday and Friday

Through the pow- er of Thy Cross, pre-

This system of musical notation is in G major (one sharp) and 4/4 time. The vocal line (treble clef) begins with a quarter note G4, followed by quarter notes A4, B4, and C5. The bass line (bass clef) begins with a quarter note G3, followed by quarter notes A3, B3, and C4. The lyrics are: "Through the pow- er of Thy Cross, pre-".

serve us, O Lord.

This system of musical notation continues the previous system. The vocal line (treble clef) has a half note G4, followed by a half note A4, and then a quarter note G4 with a fermata. The bass line (bass clef) has a half note G3, followed by a half note A3, and then a quarter note G3 with a fermata. The lyrics are: "serve us, O Lord."

Thursday

Through the intercessions, of Thy holy A- post- les,

This system of musical notation is in G major (one sharp) and 4/4 time. The vocal line (treble clef) has a quarter note G4, followed by quarter notes A4, B4, and C5. The bass line (bass clef) has a quarter note G3, followed by quarter notes A3, B3, and C4. The lyrics are: "Through the intercessions, of Thy holy A- post- les,".

and Saint Nich- o- las, have

This system of musical notation continues the previous system. The vocal line (treble clef) has a quarter note G4, followed by quarter notes A4, B4, and C5. The bass line (bass clef) has a quarter note G3, followed by quarter notes A3, B3, and C4. The lyrics are: "and Saint Nich- o- las, have".

Appendix I – Alleluia and Hymns to the Trinity

Glory to the Father, and to the Son, and to the Holy Spirit.

Daring not to gaze upon Thee, the winged cherubim cry out in the words of the Thrice-Holy Hymn inspired by God; and with them we sinners also cry to Thee: Holy, holy, holy art Thou, our God;

Through the in-ter-ces-sions of all Thy Saints, have

The first system of the musical score consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). The lower staff is in bass clef with the same key signature. The music is in 4/4 time. The lyrics are: "Through the in-ter-ces-sions of all Thy Saints, have". The melody is a simple, hymn-like line with a mix of quarter and eighth notes. The accompaniment consists of chords and single notes in the bass line.

mer- cy on us.

The second system of the musical score continues from the first. It consists of two staves in the same key signature and time signature. The lyrics are: "mer- cy on us.". The melody continues with a mix of quarter and eighth notes, ending with a final note on "us.". The accompaniment provides harmonic support with chords and moving bass lines.

Appendix I – Alleluia and Hymns to the Trinity

Both now and ever, and unto the ages of ages. Amen.

Bent beneath the multitude of our iniquities, we dare not look up at the height of heaven; but, bowing down in soul and body, with the angels we sing unto Thee: Holy, holy, holy art Thou, our God;

Through the The- o- tok- os, have

The first system of musical notation consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The lyrics are: "Through the The- o- tok- os, have". The melody is primarily homophonic, with chords moving in parallel motion between the two staves. The word "The-" is marked with a fermata, and "o-" is marked with a slur. The word "tok-" is marked with a long horizontal oval, indicating a sustained note or a long melisma. The word "os," is marked with a slur, and "have" is marked with a slur.

mer- - cy on us.

The second system of musical notation consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The lyrics are: "mer- - cy on us.". The melody continues from the first system. The word "mer-" is marked with a slur, and "cy" is marked with a slur. The word "on" is marked with a slur, and "us." is marked with a slur. The system ends with a double bar line and a repeat sign.

Appendix II – Sessional Hymns in the Eight Tones

After the first reading from the Psalter, the Sessional Hymns of Repentance in the Tone of the week.

Tone I

Monday

Sessional Hymns of Repentance

I am the prodigal: conceived in sin, I dare not look up to the height of heaven. But trusting in Thy love for man, I cry: God be merciful to me and save me.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

If the righteous scarcely shall be saved, how will it be with me a sinner? I have not borne the heat and burden of the day: yet, O God, number me with those who came at the eleventh hour, and save me.

Glory to the Father... Both now...

Theotokion

O full of grace, beholding in thee the wonder of all wonders, the creation rejoices. For without seed thou hast conceived, and ineffably hast borne as child Him upon whom the leaders of the angelic hosts dare not gaze. O Theotokos, pray to Him for the salvation of our souls.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

The victorious martyrs clothed themselves in Thee, O Lord: Thou wast their glory in their sufferings, their crown and their reward. Steadfastly enduring torment, they overthrew the wicked; and through the power of God they were granted victory from heaven. At their prayers, O God, give us Thy great mercy.

Tuesday

Sessional Hymns of Repentance

Make haste to open unto me Thy fatherly embrace, for as the Prodigal I have wasted my life. In the unfailing wealth of Thy mercy, O Saviour, reject not my heart in its poverty. For with compunction I cry unto Thee, O Lord: Father, I have sinned against heaven and before Thee.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Fearful is Thy judgement-seat, and Thy judgement is just; but my works are very evil. Come, merciful Lord, before it is too late: save me and deliver me from punishment. Redeem me, Master, from the condemnation of the goats, and count me worthy to stand at Thy right hand, O Judge most just.

Glory to the Father... Both now...

Theotokion

Unconsumed thou hast conceived the fire of the Godhead, and without seed thou hast borne the Lord who is the fount of life. O Theotokos full of grace, preserve from death those who magnify thee.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

As faithful soldiers ye believed with one accord; ye were not terrified, O saints, by the threats of the tyrants, but taking up the precious Cross, eagerly ye followed Christ, and finishing the course, ye received victory from heaven. Glory be to Him who gave you strength; glory be to Him who crowned you; glory be to Him who through you grants healing unto all.

Wednesday

Sessional Hymns of the Cross

Beholding Thee, O Christ, stretched dead upon the Cross, Thine all-blameless Mother cried aloud: ‘O my Son, coeternal with the Father and the Spirit, what is this ineffable act of love, whereby in Thy compassion, Master, Thou hast saved the work of Thine own hands?’

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

O Lord, who lovest man, we venerate the wood of Thy Cross, for Thou the Life of all wast nailed upon it. O Saviour, Thou hast opened Paradise unto the thief who turned to Thee with faith, and Thou hast counted him worthy of Thy joy when he confessed to Thee, ‘O Lord, remember me’. Accept us also as Thou hast accepted Him, for we cry aloud: ‘We all have sinned, but in Thy compassion do Thou reject us not.’

Glory to the Father... Both now...

Stavrotheotokion

When the Ewe saw Thee her Lamb, crucified upon the Tree between two thieves, O long-suffering Word, Thy side pierced by a spear, with a mother’s grief she cried: ‘O my Son, what is this strange and fearful mystery? How is God, whom nothing can contain, confined within a tomb? What words have power to describe these things? Forsake not Thy Mother, my beloved Child.’

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Accept in supplication, O Lord who lovest mankind, the sufferings that the saints endured for Thee; and, we beseech Thee, heal all our distress.

Thursday

Sessional Hymns of the Apostles

With the net of their preaching and the rod of the Cross, the fishermen overcame the pagans skilled in cunning speech, and they taught the nations to glorify with holy worship Thee, the true God. Therefore we cry unto Thee who hast given them power: Glory to the Father and the Son; glory be to the consubstantial Spirit; glory be to Him who through the apostles has enlightened the world.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

O wise fishers of the inhabited earth, ye received from God the gift of compassion. Intercede for us who cry aloud: O Lord, save Thy people and Thy city, and through the apostles deliver our souls from distress.

Glory to the Father... Both now...

Theotokion

In ways past speech and understanding, without father thou hast borne on earth Him who has no mother in heaven. O Theotokos, pray to Him for the salvation of our souls.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Let us all pray to the martyrs of Christ, for they intercede for our salvation. Let us all draw near to them with faith, for they dispense the grace of healing, and as guardians of the faith they drive away the hosts of demons.

Friday

Sessional Hymns of the Cross

When Thou wast crucified, O Christ, the tyranny of the devil was destroyed, the power of the enemy was trampled underfoot. For it was not an angel or a man that saved us, but Thou Thyself, O Lord: glory be to Thee.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

Putting his trust in the weapon of the Cross, the pious Emperor Constantine was victorious in battle over his enemies. This weapon makes the powers of hell to tremble; it is the salvation of the faithful and the glory of Saint Paul.

Glory to the Father... Both now...

Stavrotheotokion

Gaining thy protection, O Most Pure, by thine intercessions we are released from danger. Guarded always by the Cross of thy Son, we all of us magnify thee with the reverence that is thy due.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

The victorious martyrs clothed themselves in Thee, O Lord: Thou wast their glory in their sufferings, their crown and their reward. Steadfastly enduring torment, they overthrew the wicked; and through the power of God they were granted victory from heaven. At their prayers, O God, give us Thy great mercy.

Tone II

Monday

Sessional Hymns of Repentance

As the waves of the sea my transgressions have risen up against me, and as a boat alone in the deep, I am tossed by the storm of many sins. But guide me through repentance to a fair haven, O Lord, and save me.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

I am a barren tree, O Lord, for I do not bear at all the fruit of compunction. I fear the axe and the fire that never shall be quenched, Therefore I pray Thee before I am condemned to torment: cause me to turn back and save me.

Glory to the Father... Both now....

Theotokion

Thou art a fountain of compassion, O Theotokos: count us worthy of thy loving-kindness. Look upon thy people that has sinned; and now, as always, manifest thy power. For putting our trust in thee we cry unto thee, Rejoice! as once did Gabriel, the chief captain of the heavenly hosts.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

O Thou who coverest the heaven with clouds, the saints on earth had Thee as their covering and protection: patiently they endured the torments lawless men inflicted on them, and they brought to nothing the error of idolatry. At their prayers, O Saviour, set us free from the invisible enemy and save us.

Tuesday

Sessional Hymns of Repentance

'Have mercy upon me', said David, and I also cry to Thee: I have sinned, O Saviour; blot out my sins through repentance and have mercy upon me.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

'Have mercy upon me, O God, have mercy upon me', David lamented over two sins; but I cry aloud to Thee over a thousand trespasses. He watered his bed with tears, but I have not a single tear to shed. In despair I pray: Have mercy upon me, O God, according to Thy great mercy.

Glory to the Father... Both now...

Theotokion

I need thy help, O Theotokos, disregard me not, for my soul trusts in thee; have mercy upon me.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the

Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Thou hast made Thy saints to shine brighter than gold, and in Thy love Thou hast glorified Thy holy ones. At their intercessions, Christ our God, grant peace to our life and make our prayer ascend as incense, O Thou who alone dost rest among the saints.

Wednesday

Sessional Hymns of the Cross

In supplication we offer Thee, O Lord, Thy life-giving Cross, which in Thy love Thou hast granted unto us Thine unworthy servants. Save Thy city and its rulers, for they entreat Thee through the Theotokos, O Thou who alone lovest mankind.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

The enemy enslaved Adam through the fruit of a tree; and in the same way, O Lord, Thou hast Thyself enslaved the enemy through the tree of the Cross and through Thy Passion. As the second Adam Thou hast come, to seek the wanderer and restore the dead to life. O God, glory to Thee.

Glory to the Father... Both now....

Stavrotheotokion

Beholding Thee, O Christ, stretched dead upon the Tree, Thy Virgin Mother cried aloud with bitter tears: 'O my Son, what is this fearful mystery? How dost Thou, who givest life eternal unto all, suffer willingly a shameful death upon the Cross?'

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

O martyrs of the Lord, blessed is the earth on which your blood was shed, and holy are the shrines that have received your bodies. For in the arena openly ye triumphed over the enemy, and with boldness ye preached Christ. We entreat you, pray to Him that in His love He may grant salvation to our souls.

Thursday

Sessional Hymns of the Apostles

In Thy surpassing love for man, O Christ our God, Thou hast made the fishers wiser than those skilled in speech, and Thou hast sent them out as preachers into all the earth. Through them make strong Thy Church, and send Thy blessing down upon the faithful, O Thou who alone art merciful and lovest mankind.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

Through Thy surpassing love for man, O Christ our God, the fishers drew the nations into their net, and taught the ends of the earth to worship Thee. Through them make strong Thy

Church and send Thy blessing down upon the faithful, O Thou who alone dost rest among the saints.

Glory to the Father... Both now...

Theotokion

We magnify thee, Theotokos, and we cry aloud: Rejoice, Cloud that held the never-setting Light, who hast carried in thy womb the Lord of glory.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Apostles, martyrs and prophets, hierarchs, holy monks and righteous men, who have fought the good fight to the end and kept the faith; since ye have boldness in the presence of the Saviour, intercede before Him, we entreat you, that in His love He may grant salvation to our souls.

Friday

Sessional Hymns of the Cross

We venerate Thy holy ikon, loving Lord, asking Thee to pardon our transgressions, Christ our God. For Thou of Thine own will wast pleased in the flesh to ascend upon the Cross, so to deliver from the bondage of the enemy those whom Thou hast fashioned. Therefore in thanksgiving we cry aloud to Thee: Thou hast filled all things with joy, our Saviour, when Thou hast come to save the world.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

Thou, O Christ our God, hast worked salvation in the midst of the earth: Thou hast stretched out Thy most pure hands upon the Cross, gathering together all the nations that cry out: O Lord, glory to Thee.

Glory to the Father... Both now...

Stravrotheotokion

Most glorious art thou, O Virgin Theotokos; we sing thy praises. For through the Cross of thy Son, hell was laid low and death put to death; we who were dead have risen and been granted life, receiving the joy of Paradise that was ours at the beginning. Therefore with thanksgiving we glorify Christ our God, for He is strong and alone rich in mercy.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Founded on the Rock that cannot be shaken, the saints resisted tyrants bravely, and through torment they obtained their crowns. At their prayers save us, O God.

Tone III

Monday

Sessional Hymns of Repentance

At the dread Judgement I shall be convicted without accusers, and condemned without witnesses; for the book of my conscience will be opened and my hidden works revealed. O God, before Thou shalt examine mine actions in the presence of the whole creation, be merciful to me and save me.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

How long, my soul, wilt thou continue in sin? How long wilt thou delay repentance? Call to mind the coming Judgement and cry unto the Lord: I have sinned, O sinless Lord, do Thou save me.

Glory to the Father... Both now...

Theotokion

With good reason each man turns to the place where he can find salvation. And what other refuge have we such as thee, O Theotokos, the protection of our souls?

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Who does not marvel at the victorious struggles of the holy martyrs? Who is not astonished that they remained for ever undefeated? Burnt with fire and scourged, cast to the wild beasts and slaughtered, they were victorious over the opposing enemy. With loathing they rejected the flattery of kings, and they scorned the tyrants' threats; therefore they received crowns from Christ our God, who grants great mercy to the world.

Tuesday

Sessional Hymns of Repentance

While thou still dwellest upon earth, repent, my soul, for in the tomb the dust cannot offer praise or gain deliverance from sin. Cry out to Christ thy God: I have sinned, O Knower of men's hearts; but before Thou dost condemn me, have mercy upon me.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

At the hour of prayer I promise to repent, yet skillfully the enemy urges me to sin. But deliver me from him, O God, and have mercy upon me.

Glory to the Father... Both now...

Theotokion

Thou art our refuge and our might, O Theotokos; thou art the strong help of the world. By thine intercessions protect thy servants from all calamity, for thou alone art blessed.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before

the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Your brave endurance, glorious martyrs, defeated the devices of the enemy from whom all evil comes: therefore were ye counted worthy of eternal blessedness. Intercede, then, with the Lord for the salvation of Christ's faithful flock, O ye witnesses of the truth.

Wednesday

Sessional Hymns of the Cross

Knowing that Thy power is infinite and Thy Crucifixion voluntary, the hosts of angels were amazed. How wast Thou, upon whom none may look, scourged in the flesh, in Thy desire to redeem man from corruption? Therefore we cry unto Thee as Giver of Life: Glory to Thy Kingdom, O Christ.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

The Cross was set up on the earth, and touched the heaven; not because the wood could reach so high, but because Thou who wast crucified upon it fillest all things: glory be to Thee.

Glory to the Father... Both now...

Stavrotheotokion

In the Cross of thy Son, O Theotokos, we have gained a rod of strength. With it we cast down the anger of the enemy, and unceasingly with love we magnify thee,

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

In Thine almighty power, O Lord, Thou hast glorified the memorial of Thy victorious martyrs, for Thou hast strengthened them to follow Thee in Thy sufferings. Bravely they overcame the devil's might, and so received gifts of healing. At their prayers, O Christ who lovest man, grant peace unto our souls.

Thursday

Sessional Hymns of the Apostles

O ye apostles and eyewitnesses, ye were made divine heralds of the truth and teachers of the Church. Por ye trampled underfoot the error of idolatry, and clearly ye proclaimed the Trinity. O blessed saints, pray to the Triune God that we may be granted His great mercy.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

Come, and let us all sing in praise of the apostles, since they are our helmsmen. For they overcame the error of idolatry; they have led us to the light of life and taught us to give glory to the Trinity. With all the faithful, then, we celebrate their honoured memory and we glorify the Saviour.

Glory to the Father... Both now...

Theotokion

Vine that hast never known the husbandman, O Virgin, thou hast borne the ripe Cluster of grapes. From Him we receive the wine of salvation, making glad the souls and bodies of us all. Therefore do we call thee blessed, for thou art the cause of all good things, and for ever with the Angel we cry out to thee: Rejoice, O full of grace.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Shielded by the armour of Christ and taking up the weapons of the faith, as brave soldiers ye cast down the ranks of the enemy. Setting your hope in the life to come, gladly ye endured all the tyrants' threats and scourging; and so ye have received crowns of victory, O martyrs of Christ, strong in soul.

Friday

Sessional Hymns of the Cross

Choosing to suffer Crucifixion and death, Thou hast set up the Cross in the midst of the creation. When Thou hast consented, O Saviour, that Thy body should be nailed to the wood, the sun hid its rays. Seeing this, the thief confessed Thee as God and cried to Thee, 'O Lord, remember me'; and because of his faith he was granted Paradise.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

Thou wast exalted, Lamb of God, upon the cypress, the pine and the cedar, so as to save those who worship in faith Thy voluntary Crucifixion. Glory be to Thee, O Christ our God.

Glory to the Father... Both now...

Stavrotheotokion

By Thine own free choice, O compassionate Christ, Thou hast endured a shameful death upon the Cross; and when Thy Mother saw Thee, she was wounded in her heart. At her prayers, O Lord alone supreme in love, through Thy tender mercy have pity on the world and save it, for Thou dost take away its sin.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Through your faith ye shine as radiant lights, O physicians of the true worship of God, holy and glorious martyrs. Ye were not terrified by the torments of the tyrants, but ye cast down the blasphemous teachings of idolatry, taking up the true Cross as your emblem of victory.

Tone IV

Monday

Sessional Hymns of Repentance

Make my humble soul turn back, O Lord, for I have wasted all my life in sin; receive me as the harlot and save me.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Sailing across the sea of this present life, I lay to heart the depth of my many sins; and lacking spiritual wisdom to guide me on my course, I cry to Thee like Peter: Save me, Christ my God, save me in Thy love for mankind.

Glory to the Father... Both now...

Theotokion

To thee who wast brought up in the temple, within the Holy of Holies, to thee who wast clothed with faith and wisdom and blameless virginity, the Archangel Gabriel brought greetings from heaven, and he cried: 'Rejoice, All-blessed; Rejoice, All-glorified, the Lord is with thee.'

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Today the angelic hosts are present at the memorial of the martyrs; they enlighten the minds of the faithful and make the inhabited earth bright with grace. O God, accept their intercessions, and grant us Thy great mercy.

Tuesday

Sessional Hymns of Repentance

Let us make haste to enter the bridal chamber of Christ, that we may hear the blessed voice of our God. O come, ye who love the heavenly glory, and who follow the example of the wise virgins; let us make our lamps shine brightly with faith.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Reflect, my soul, how we shall stand before the Judge in that fearful hour, when the dread thrones are set up and the deeds of each man are disclosed. No entreaty then will sway the Judge; there the fire of torment is prepared for thee, like an angry, raging sea, overwhelming all things. Reflect on this, my soul: weep and repent before the end is here.

Glory to the Father... Both now...

Theotokion

O thou who art in very truth the Theotokos, who dost intercede with the boldness of a Mother before thy Son and our God, preserve thy flock that turns to thee for protection and receives its strength from thee; thou art a wall and haven, and the only guardian of mankind.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no

Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

As with scarlet and fine linen Thy Church is adorned with the blood of Thy martyrs in all the world, and through them she cries aloud to Thee, O Christ our God: Have compassion on Thy people, grant peace to Thy flock, and to our souls great mercy.

Wednesday

Sessional Hymns of the Cross

Thou hast redeemed us from the curse of the law by Thy precious Blood; nailed to the Cross and pierced by the spear, Thou hast poured forth immortality upon mankind. O our Saviour, glory be to Thee.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

Come quickly to our help, before we are enslaved to the enemies that blaspheme Thee, Christ our God, and threaten us. By Thy Cross destroy those that make war against us, and may they know what power is given to the Orthodox faith: through the prayers of the Theotokos, O Thou who alone lovest mankind.

Glory to the Father... Both now...

Stavrotheotokion

O Virgin undefiled, Mother of Christ our God, a sword pierced thine all-holy soul, when thou hast seen thy Son and God crucified of His own will. O blessed among women, never cease to intercede that He may grant us pardon of our sins.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Through their sufferings, O Lord, Thy martyrs obtained crowns of immortality from Thee our God. For strong in Thy might they overthrew tyrants and crushed the powerless arrogance of the devils. At their supplications save our souls, O Christ our God.

Thursday

Sessional Hymns of the Apostles

Thou hast made Thy disciples, O Christ, as lights that shine to the ends of earth, and by preaching Thee they illumine our souls. Through them Thou hast made dark the error of idolatry and enlightened the world with the teachings of the true Faith. At their intercessions save our souls.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

Just as Moses by the strength of Thy right hand, O Master, led Israel through the Red Sea out of bondage and drowned Pharaoh in the waves, so have Thy wise disciples by their

miracles forced a passage through the sea of bitter godlessness and guided the people unto Thee, O Word without beginning, who alone lovest mankind.

Glory to the Father... Both now...

Theotokion

We acknowledge that the Word of the Father, Christ our God, has taken flesh from thee, O Virgin Theotokos. Thou alone art pure, thou alone art blessed: therefore do we sing thy praises without ceasing and we magnify thee.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Armed with Thy Cross, O Christ our God, Thy victorious martyrs defeated the devices of the enemy from whom all evil comes. They shone like torches, guiding mortal men, and they grant healing unto those that ask with faith. At their intercessions save our souls.

Friday

Sessional Hymns of the Cross

The Jews nailed Thee, O Saviour, to the Cross, and through this Cross, O loving Lord, Thou hast called us Gentiles back to Thee. In the abundance of Thy tender mercies, Thou hast of Thine own will stretched out Thine hands upon it, and hast consented that the lance should pierce Thy side. O longsuffering Lord, glory to Thee.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

Looking now upon Thy most pure Cross, that is the light of our souls, O Christ, and venerating it with joy, we cry aloud to Thee: Glory be to Thee, whose will it was to be exalted on it; glory be to Thee, who through the Cross hast granted light to all creation. Rejoicing in the Cross, with hymns that never cease we give Thee glory.

Glory to the Father... Both now...

Stavrotheotokion

When Thine all-pure Mother saw Thee raised upon the Cross, O Word of God, with a mother's grief she cried: 'What is this new and strange wonder, O my Son? How canst Thou suffer death, O Life of all? It is because in Thy compassion Thou dost will to bring the dead to life.'

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

The solemn feast of those who suffered martyrdom has made the Church into an earthly heaven, and the angels now rejoice with men. At Thy martyrs' intercessions, save our souls, O Christ our God.

Tone V

Monday

Sessional Hymns of Repentance

When the Judge takes his seat and the angels stand beside Him, when the trumpet sounds and the flames are burning, what wilt thou do, my soul, as thou art led to judgement? For then all thine evil actions will be brought before thee, thy secret faults will be reproved. Therefore, before the end comes, cry unto Christ our God: O Knower of men's hearts, I have sinned, have mercy upon me.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

All things here will pass away, my soul, but the things there are eternal. I see the judgement-seat and the Judge upon His throne, and I tremble at the condemnation He will pass. Therefore turn back, my soul, for the sentence cannot be remitted.

Glory to the Father... Both now...

Theotokion

With the angels in heaven and with men on earth, we cry to thee with joyful voices, O Theotokos: Rejoice, gateway wider than the heavens; Rejoice, the only salvation of those born on earth; Rejoice, pure and full of grace; Rejoice, for thou hast given birth to God incarnate.'

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Thy martyrs, O Lord, longed to drink from the cup of Thy sufferings; they forsook the pleasures of this world and shared in the life of the angels. At their intercessions, grant our souls forgiveness and great mercy.

Tuesday

Sessional Hymns of Repentance

Lying upon the bed of my many sins, I am despoiled of my hope of salvation; for the sleep of my slothfulness will bring punishment upon my soul. But spare me, Christ my God, for Thou alone lovest mankind.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Let us all keep watch and go out to meet Christ, and let us make our lamps burn brightly with our many acts of compassion; then shall we be counted worthy to enter the bridal chamber. For once we have been shut outside the door, we shall cry unto God to no avail, 'Have mercy upon me.'

Glory to the Father... Both now...

Theotokion

The strange mystery of the Virgin has brought salvation to the world. For the Joy of all was born from her without seed and was revealed in the flesh without corruption. O Lord, glory to Thee.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.
To the Martyrs

Through the miracles of Thy holy martyrs, O Christ our God, Thou hast given us a rampart that cannot be destroyed. At their prayers scatter to the winds the schemes of the heathen and strengthen the rulers of our land, for Thou alone art good and lovest mankind.

Wednesday

Sessional Hymns of the Cross

O ye faithful, let us glorify and sing the praises of our Saviour and Redeemer, who accepted Crucifixion with His own foreknowledge and consent. He has nailed the sins of mortal men upon His Cross, delivering us from error and granting us the Kingdom.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

O Saviour, by Thine own free choice Thou hast endured the Cross and set men free from corruption. We faithful sing Thy praises and we worship Thee, for Thou hast given us light by the power of Thy Cross. O Christ who art compassionate and lovest man, we glorify Thee as Giver of Life and Lord.

Glory to the Father... Both now...

Stavrotheotokion

Standing beside the Cross of the Lord, the Theotokos cried aloud lamenting: 'Woe is me, my Son! Woe is me, light of mine eyes! How art Thou stretched upon a Cross, who hast in Thy divine power stretched out the heaven as a curtain, and at Thy command called up the fountains of water from the sea?'

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.
To the Martyrs

O Lord and Saviour, Thou hast made Thy victorious martyrs mighty defenders of the inhabited earth, putting the passions to flight. At their intercessions save our souls.

Thursday

Sessional Hymns of the Apostles

With all mankind, in spiritual hymns and songs let us glorify the wise apostles as eyewitnesses of the Word and servants of Christ. For they pray fervently to Christ on our behalf, as we praise their holy memory and venerate their relics.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

Let us glorify with one accord the apostles of Christ, for they shine as torches throughout the inhabited earth. They have caught the nations in the net of the true Faith; and bringing

us light they teach us to honour the Holy Trinity, one in Essence yet divided in Persons.
Glory to the Father... Both now...

Theotokion

O Bride unwedded and Ever-Virgin, in the company of the angels we sing thy praises without ceasing; for thy Son and God has done great things for us through thee. Begotten before all ages from the Father, He was pleased to be contained within thy womb and to set us free from error.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

The powers of heaven greatly marvelled at the victory of the holy martyrs; for, contending bravely in their mortal bodies, invisibly they conquered the bodiless enemy by the power of the Cross. And now they intercede before the Lord, that He may have mercy on our souls.

Friday

Sessional Hymns of the Cross

The place of the skull has become Paradise; for as soon as the wood of the Cross was planted there, at once it bore the fruit of life, even Thee, O Saviour who hast brought us joy. Glory be to Thee.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

The wood of Thy Cross, O our Saviour, has brought salvation to the world; for Thou, the joy of all, wast nailed upon it willingly, and hast delivered from the curse those that dwell on earth. O Lord, glory be to Thee.

Glory to the Father... Both now...

Stavrotheotokion

When Thy Mother beheld Thee, O Christ, hanging by Thine own free choice upon the Cross between two thieves, then with a mother's grief her heart was pierced and she cried out: 'O sinless Son, how art Thou nailed unjustly to the Cross as an evildoer? It is because in Thy surpassing love Thou willest to restore mankind to life.'

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Today the memorial of the victorious martyrs shines with light from heaven. The choir of angels keeps the festival, and mankind celebrates the feast with them. For they intercede before the Lord, that He may have mercy on our souls.

Tone VI

Monday

Sessional Hymns of Repentance

I think upon the fearful day and lament my evil acts. What answer shall I give to the immortal King? And with what boldness shall I the Prodigal gaze upon the Judge? O compassionate father, only-begotten Son and Holy Spirit, have mercy upon me.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

In the valley of lamentation, in the place Thou hast appointed, when Thou shalt sit, O merciful Lord, to execute just judgement, publish not my secret sins; condemn me not before the angels; but spare me, O God, and have mercy upon me.

Glory to the Father... Both now...

Theotokion

With all our heart and never-silent mouths let us praise the most glorious Mother of God, more holy than the holy angels. Let us confess her as Theotokos, for in very truth she gave birth to God made flesh, and without ceasing she prays for our souls.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

There is light at all times for the righteous. For, illumined by Thee, the saints shine always as the stars of heaven, quenching the lamp of the godless. At their prayers, O my Lord and Saviour, make my lamp shine and save me.

Tuesday

Sessional Hymns of repentance

Give me, O Lord, the watchfulness of the wise virgins, and cause the lamp of my soul to burn brightly with the oil of Thy compassion, that I may sing to Thee the hymn of the angels: Alleluia.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Have mercy upon us, O Lord, have mercy upon us; for we sinners, lacking all defence, offer unto Thee as Master this prayer: Have mercy upon us.

Glory to the Father... Both now...

Theotokion

Open unto us the gate of thy loving-kindness, most blessed Theotokos. In thee we set our hope: suffer us not to go astray, but through thee may we be delivered from adversities. For thou art the salvation of the Christian people.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

With patient endurance the saints suffered and contended, and they received the prize of victory from Thee. They brought to nothing the schemes of the transgressors, and were granted crowns of incorruption. At their prayers, O God, bestow upon us Thy great mercy.

Wednesday

Sessional Hymns of Repentance

Today the words of the Prophet are fulfilled: for see, we worship at the place on which Thy feet have stood, O Lord, and tasting from the Tree of salvation, we have been delivered from our sinful passions at the intercessions of the Theotokos, O Thou who alone lovest mankind.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

Thy Cross, O Lord, is holy, and brings healing to those who are in sickness through their sins. Venerating it, we fall before Thee: have mercy upon us.

Glory to the Father... Both now...

Stavrotheotokion

When the Ever-Virgin Maid who gave birth to Thee saw Thee raised for our sake on the Cross, a sword of sorrow pierced her soul and with a mother's grief she wept. At her intercessions have mercy on us, Lord of mercy.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Persecuted by tyrants, the martyrs endured and suffered bravely in the arena; and near them stood the choirs of angels, holding prizes of victory. In their wisdom they astonished rulers and sovereigns, and by confessing Christ they overthrew the devil. Glory be to Thee, O Lord, who hast made them strong.

Thursday

Sessional Hymns of the Apostles

As Thou wast present in the midst of Thy disciples, O Saviour, and gavest them peace, come to us also and save us.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

Thy disciples, O Jesus, were sent to the ends of the earth, and in their zeal for the true faith they caught the nations like fish and brought them as an offering to Thee, O loving Lord. And trusting in their prayers we cry to Thee: Bestow upon Thy people Thy great mercy.

Glory to the Father... Both now...

Theotokion

Hallowed Lady, Mother of Christ our God, thou hast borne ineffably the Maker of all. In union with the holy apostles pray to Him at all times, that in His love He may release us from

the passions and grant us the remission of our sins.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

The memorial of Thy martyrs, O Lord, is like the Paradise in Eden, for it brings joy to all creation. At their prayers grant us peace and Thy great mercy.

Friday

Sessional Hymns of the Cross

No sooner had the wood of Thy Cross been set up, O Christ our Lord, than the foundations of death were shaken. Hell swallowed Thee eagerly, but it let Thee go with trembling. Thou hast shown us Thy salvation, O Holy One, and we glorify Thee, O Son of God; have mercy on us.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

O Lord, the Jews condemned Thee to death, who art the Life of all; with Moses' rod Thou hast led them on dry ground through the Red Sea, yet they nailed thee to the Cross; Thou hast suckled them with honey from the rock, yet they gave Thee gall. But Thou hast willingly endured these things, to free us from the bondage of the enemy. O Christ our God, glory to Thee.

Glory to the Father... Both now...

Stavrotheotokion

O Virgin Theotokos, thy Son, Christ our God, was nailed of His own will upon the Cross, and He has risen from the dead. Pray to Him for the salvation of our souls.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

The Lord has given glory to those who preached Christ in the arena and who did not fear the threats of the ungodly. With fortitude they suffered and so cast down the pride of the transgressors. Christ gave them as their due reward the grace of healing, and without ceasing they make intercession for the salvation of our souls.

Tone VII

Monday

Sessional Hymns of Repentance

Since repentance will cure thee from all sickness, O my soul, draw near with tears and sighing to this house of healing, and cry to the Physician of our souls and bodies: 'Free me from my sins, O Lord who lovest man, and number me with the Harlot, the Thief and the Publican; grant me, O God, the forgiveness of my trespasses and save me.'

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

I have not emulated the repentance of the Publican; I have not gained the tears of the Harlot. In my blindness I cannot understand how to amend my life as they did. But in Thy compassion, O God, save me, for Thou lovest mankind.

Glory to the Father... Both now...

Theotokion

All-holy Virgin, thou art greater in honour than the glorious cherubim. Unable to endure the divine splendour, they veil their faces with their wings as they perform their ministry; but thou dost gaze with thine own eyes upon the Incarnate Word. Without ceasing pray to Him for our souls.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Thy saints, O Lord, fought bravely on this earth: they trampled underfoot the enemy and overthrew the error of idolatry. Therefore they received crowns from Thee, O loving Master, God of all compassion, who grantest us great mercy.

Tuesday

Sessional Hymns of Repentance

Thou hast accepted the tears of Peter and the Harlot, and Thou hast justified the Publican when he groaned from the depths of his heart. My sins have brought me to despair, O Saviour: take pity on me also and save me.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Peter's denial Thou hast washed away with his tears; the Publican's sins Thou hast forgiven when he cried to Thee in sorrow. O Lord who lovest man, glory to Thee.

Glory to the Father... Both now...

Theotokion

O blessed Theotokos, thou art higher than the powers of heaven, for thou wast made a temple of the Godhead and hast given birth to Christ, the Saviour of our souls.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before

the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Rejoice, ye righteous, and let the heavens be glad: for, fighting bravely upon earth, the martyrs have brought error to an end. Let the Church celebrate a feast of joy and triumph, giving glory to the Judge who alone confers the victory, Christ our God who grants the world great mercy.

Wednesday

Sessional Hymns of the Cross

Worshipping Thee, O Christ our God, with cedar, pine and cypress, the Church cries out to Thee: At the prayers of the Theotokos, grant victory to our rulers and have mercy upon us.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

O Christ my God, nailed for my sake to the Cross, in Thy love accept my praise and vigils. Glory to the Father... Both now...

Stavrotheotokion

To Christ our God, who was crucified for us and has destroyed the power of death, do thou pray without ceasing, O Theotokos, for the salvation of our souls.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Ye despised, O saints, the godless tyrants, and scorning all the pain of the tortures ye denied not your faith in Christ. Pray, then, to God who loves mankind, for the salvation of our souls.

Thursday

Sessional Hymns of the Apostles

O Word and Master, Thou hast made Thine apostles husbandmen in Thy field, and they cut down the idols. Preaching Thee to the nations, with true faith and reverence they have magnified Thee.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

O children of the Church, let us celebrate the memory of the all-glorious apostles, and let us sing in praise of Christ. For through the preaching of repentance they have saved those guilty of sin; driving out all error, they bring light to the world and offer intercession for the inhabited earth.

Glory to the Father... Both now...

Theotokion

Rejoice, for from thee the Word took flesh and dwelt among us, while remaining still unchanged! Rejoice, honoured Virgin, joy of the apostles and the martyrs, and salvation of the

faithful! Rejoice, Mother of Christ our God!

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.
To the Martyrs

We entreat you, O ye saints, intercede for the forgiveness of our sins, and pray for our deliverance from the torment that awaits us and from bitter death.

Friday

Sessional Hymns of the Cross

Thou hast made Thy Cross, O Christ, more bright than any fire, more clear than any flame. Burning up the sins of those in sickness, it enlightens all men's hearts, as they sing the praises of Thy voluntary Crucifixion. Glory be to Thee, O Christ our God.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

O Ruler of the spiritual powers, Thou knowest well how slothful is my soul. Save me by Thy Cross, O Christ my God who lovest mankind.

Glory to the Father... Both now...

Stavrotheotokion

To Christ our God, who was crucified for us and has destroyed the power of death, do thou pray without ceasing, O Virgin Theotokos; for the salvation of our souls.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.
To the Martyrs

Thy Martyrs, O Lord, defeated the enemy, and armed with the power of the Cross they put to shame the error of idolatry. Therefore with the angels we cry out to Thee, O Christ, giving glory to Thee in a hymn of victory. At their intercessions, we beseech Thee, save us.

Tone VIII

Monday

Sessional Hymns of Repentance

Look, O Lord, with a compassionate eye upon my lowliness, for my life, is soon spent and there is no salvation for me in my deeds. And so I cry: Look, O Lord, with a compassionate eye upon my lowliness and save me.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Be full of anxious fear, my soul, as though standing in the presence of the Judge, and call to mind that dreadful day and hour. Merciless shall be the judgement for those that showed no mercy. Therefore spare me, Saviour, for Thou alone lovest mankind.

Glory to the Father... Both now....

Theotokion

Most pure Theotokos, spiritual gateway of our life, with faith we run to thee: deliver us from danger, that we may glorify thy holy childbearing for the salvation of our souls.

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

O holy martyrs, God has made you into spiritual torches. By the power of faith ye have dispersed the dark mist of error; ye have made the lamp of your soul to burn brightly, and in the company of the Bridegroom ye have entered with glory into the heavenly bridal chamber. And now, we entreat you, intercede for the salvation of our souls.

Tuesday

Sessional Hymns of repentance

Like the Harlot I fall down before Thee, Christ my God, seeking to receive forgiveness; and instead of ointment I offer Thee the tears from my heart. Take pity on me, Saviour, as Thou hast on her, and grant me the remission of my sins. For I cry like her to Thee: Deliver me from the filthiness of my deeds.

Stichos: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Keep in mind that fearful day and be vigilant, my soul. Kindle thy lamp and cause it to burn brightly with the oil of compassion. For thou dost not know when thou shalt hear the cry, 'Behold, thy Bridegroom!' Be watchful, then, my soul, and do not slumber, lest thou be left outside, knocking at the door like the five virgins. But continue wakeful, and so with the rich oil of mercy in thy lamp go out to meet Christ thy God; and may He grant to thee the divine bridal chamber of His glory.

Glory to the Father... Both now...

Theotokion

O ye faithful, let us magnify in hymns the Theotokos, unshakeable foundation of the Faith and precious gift conferred upon our souls. Rejoice, for thou hast held within thy womb the Rock of Life! Rejoice, hope of all the ends of the earth, succour of the afflicted! Rejoice, Bride

without bridegroom!

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

The tabernacle shines this day with heavenly light, for within it all the hosts of angels now make glad, and in company with them the choirs of martyrs rejoice at the memorial of their victorious sufferings. At their prayers, O Christ, send down upon Thy world peace and great mercy.

Wednesday

Sessional Hymns of the Cross

When the thief beheld the Author of life hanging upon the Cross, he said: 'If it were not God made flesh that is crucified with us, the sun would not have hid its rays nor would the earth have quaked and trembled. But, all-forbearing Lord, remember me in Thy Kingdom.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

In the midst, between two thieves, Thy Cross became a balance-beam of righteousness. For the one was carried down to hell by the burden of his blasphemy; the other was lightened of his sins and brought to the knowledge of God. O Christ our God, glory to Thee.

Glory to the Father... Both now...

Stavrotheotokion

When she who bare Him saw upon the Cross the Lamb and Shepherd and Saviour of the world, she said weeping: 'The world rejoices, for it receives deliverance; but inwardly I bum, seeing Thy Crucifixion which Thou sufferest for all men, O my Son and God.'

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Steadfastly, holy martyrs, ye have trod the narrow way of sorrow and endured the troubled waters of temptation. Now ye have received a dwelling-place with the ministering angels, having proved yourselves a rock of patient fortitude, a firm foundation of the Faith. Pray to Christ our God for the salvation of our souls.

Thursday

Sessional Hymns of the Apostles

Blessed art Thou, O Christ our God, who hast made the fishermen wise by sending down upon them the Holy Spirit; and through them Thou hast drawn the inhabited earth into Thy net. O Lord who lovest mankind, glory to Thee.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the

world.

Let us sing the praises of the holy disciples of our God. They are burning torches, guides to all the world, first-fruits of our salvation. They have caused the Light to shine on us *in* darkness, and to all they have made known the Sun of glory. They have destroyed the error of idolatry, preaching the Trinity in one Godhead. Therefore we entreat them: O ye apostles of Christ our God, intercede for the forgiveness of our sins, as we celebrate with love your holy memory.

Glory to the Father... Both now...

Theotokion

Rejoice, for through the Angel thou hast received the Joy of the world! Rejoice, for thou hast borne thy Maker and thy Lord! Rejoice, for thou wast counted worthy to become Mother of Christ our God!

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Contending bravely to the end, O holy martyrs, ye withstood the tyrants. Ye put to death your bodies on this earth, and so ye were rewarded with the life of heaven.

Friday

Sessional Hymns of the Cross

In the midst of Eden, a tree put forth the flower of death; in the midst of all the earth, a tree has flowered with life. Eating from the first tree, we who were immortal fell into corruption; but through the second tree incorruption is bestowed on us again. For by the Cross, O God, Thou dost save mankind.

Stichos: Exalt ye the Lord our God: and worship at His footstool, for He is holy.

In Paradise of old the tree stripped me bare; for by giving me its fruit to eat, the enemy brought in death. But now the Tree of the Cross that clothes men with the garment of life has been set up on the earth, and the whole world is filled with boundless joy. Beholding it exalted, O ye people, let us with one accord raise in faith our cry to God: His house is full of glory.

Glory to the Father... Both now...

Stavrotheotokion

O holy Virgin, Christ took flesh from thy pure womb and was born from thee in ways beyond our understanding. Seeing Him hang between two evildoers on the Cross, thy heart was filled with anguish, and with a mother's grief thou hast cried out: 'Woe is me, my Child! What is this divine and ineffable act of Thy loving providence, whereby Thou hast restored to life Thy creature? I sing the praises of Thy deep compassion.'

Before Ode Seven of the Canon we say this Sessional Hymn to the Martyrs, if there is no Kontakion for the saint of the day in the Menaion. But if there is a Kontakion, this hymn to the Martyrs is said with the other Sessional Hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Through their self-restraint the martyrs of Christ put to death the fiery impulses of passion. They received the grace to drive out diseases from the sick, and to work miracles both when alive and after they were dead. O marvellous wonder! For their bare bones are a source of healing. Glory be to God, the only wise Creator.

Appendix III – Exapostilaria in the Eight Tones

At the end of the Canon, we sing the appointed Hymn of Light (Photagogicon) in the Tone of the week, repeating it three times. The ending of these Hymns varies according to the day of the week.

Tone I

O Christ who makest light to shine, cleanse my soul from every sin;

Monday

Through the med-i-a-tions of Thy Bod-i-less

Ones and save me.

Tuesday

Through the in-ter-ces-sions of Thy Fore-run-ner

This system of music consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of quarter notes and eighth notes. The lyrics are: "Through the in-ter-ces-sions of Thy Fore-run-ner".

O Lord, and save me.

This system continues the melody from the first system. It features a treble staff with a melodic line and a bass staff with a supporting line. The lyrics are: "O Lord, and save me." The system concludes with a double bar line.

Wednesday and Friday

Through the pow-er of Thy Cross, O Lord, and

This system of music consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is primarily composed of quarter notes and eighth notes. The lyrics are: "Through the pow-er of Thy Cross, O Lord, and".

save me.

This system continues the melody from the first system. It features a treble staff with a melodic line and a bass staff with a supporting line. The lyrics are: "save me." The system concludes with a double bar line.

Thursday

Through the in-ter-ces-sions, O Lord, of Thine A-pos-tles,

and Saint Nich-o-las, and save me.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Christ who makest light to shine, cleanse my soul from every sin;

Through the in-ter-ces-sions of Thy Saints, O

Lord, and save me.

Both now and ever, and unto the ages of ages. Amen.

O Christ who makest light to shine, cleanse my soul from every sin;

Through the in-ter-ces-sions of the The-o-tok-os, O

This musical system consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is primarily composed of quarter notes and half notes. The lyrics are: "Through the in-ter-ces-sions of the The-o-tok-os, O".

Lord, and save me.

This musical system continues the melody from the first system. It features a treble clef and a key signature of one sharp (F#). The lyrics are: "Lord, and save me.". The system concludes with a double bar line.

Tone II

Send forth Thine eternal light, O Christ my God, and illumine the secret eyes of my heart;

Monday

Through the med- i- a- tions of Thy Bod- i- less Ones, and

The first system of musical notation consists of two staves, treble and bass clef, in the key of D major. The treble staff contains a series of chords: D4-F#4-A4, D4-F#4-A4, D4-F#4-A4, D4-F#4-A4, D4-F#4-A4, D4-F#4-A4, D4-F#4-A4, and D4-F#4-A4. The bass staff contains a series of notes: D3, F#3, A3, D4, F#4, A4, D4, and F#4. The lyrics are placed below the notes.

save me.

The second system of musical notation consists of two staves, treble and bass clef, in the key of D major. The treble staff contains a series of chords: D4-F#4-A4, D4-F#4-A4, D4-F#4-A4, D4-F#4-A4, D4-F#4-A4, and D4-F#4-A4. The bass staff contains a series of notes: D3, F#3, A3, D4, F#4, A4, D4, and F#4. The lyrics are placed below the notes.

Tuesday

Through the in-ter-ces-sions of Thy Fore-run-ner, O

This system of musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed between the staves. The first measure contains the words "Through the in-ter-ces-sions of Thy" and the second measure contains "Fore-run-ner, O".

Lord, and save me.

This system continues the musical notation from the first system. It consists of two staves, treble and bass clef, with a key signature of one sharp. The lyrics "Lord, and save me." are placed between the staves. The melody in the treble clef ends with a fermata over the final note.

Wednesday and Friday

Through the pow-er of Thy Cross, O Lord, and

This system of musical notation consists of two staves, treble and bass clef, with a key signature of one sharp. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed between the staves. The first measure contains "Through the pow-er", the second measure contains "of Thy Cross, O", and the third measure contains "Lord, and".

save me.

This system continues the musical notation from the first system. It consists of two staves, treble and bass clef, with a key signature of one sharp. The lyrics "save me." are placed between the staves. The melody in the treble clef ends with a fermata over the final note.

Thursday

Through the intercessions, O Lord, of Thine A- pos- tles and Saint

This system consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). It contains a series of chords: a triad of G4, B4, D5, followed by a dyad of G4, B4, and then a series of chords: G4-B4-D5, G4-B4-D5, G4-B4-D5, G4-B4-D5. The lower staff is in bass clef with the same key signature. It contains a series of notes: G3, B3, D4, G3, B3, D4, G3, B3, D4, G3, B3, D4.

Nich- o- las, and save me.

This system consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). It contains a series of chords: a triad of G4, B4, D5, followed by a dyad of G4, B4, and then a series of chords: G4-B4-D5, G4-B4-D5, G4-B4-D5, G4-B4-D5. The lower staff is in bass clef with the same key signature. It contains a series of notes: G3, B3, D4, G3, B3, D4, G3, B3, D4, G3, B3, D4.

Glory to the Father, and to the Son, and to the Holy Spirit.

Send forth Thine eternal light, O Christ my God, and illumine the secret eyes of my heart;

Through the in- ter- ces- sions of Thy saints, O Lord, and

This system consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). It contains a series of chords: a triad of G4, B4, D5, followed by a dyad of G4, B4, and then a series of chords: G4-B4-D5, G4-B4-D5, G4-B4-D5, G4-B4-D5. The lower staff is in bass clef with the same key signature. It contains a series of notes: G3, B3, D4, G3, B3, D4, G3, B3, D4, G3, B3, D4.

save me.

This system consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). It contains a series of chords: a triad of G4, B4, D5, followed by a dyad of G4, B4, and then a series of chords: G4-B4-D5, G4-B4-D5, G4-B4-D5, G4-B4-D5. The lower staff is in bass clef with the same key signature. It contains a series of notes: G3, B3, D4, G3, B3, D4, G3, B3, D4, G3, B3, D4.

Appendix III - Exapostilaria

Both now and ever, and unto the ages of ages. Amen.

Send forth Thine eternal light, O Christ my God, and illumine the secret eyes of my heart;

Musical score for the first part of the Exapostilaria. It consists of two staves: a treble staff (top) and a bass staff (bottom). The key signature is one sharp (F#). The lyrics are: "Through the The- o- tok - os, have mer-". The music is written in a simple, homophonic style. The treble staff contains chords and single notes, while the bass staff provides a simple harmonic accompaniment. There are some ties and slurs in the treble staff.

Musical score for the second part of the Exapostilaria. It consists of two staves: a treble staff (top) and a bass staff (bottom). The key signature is one sharp (F#). The lyrics are: "cy on us.". The music continues from the previous part. The treble staff contains chords and single notes, while the bass staff provides a simple harmonic accompaniment. There are some ties and slurs in the treble staff.

Tone III

Send forth Thy light, O Christ my God, and illumine my heart;

Monday

Through the mediations of Thy Bod- i- less Ones, and save

me.

Tuesday

Through the intercessions of Thy Fore-run-ner, O

This system of musical notation consists of a treble and a bass staff. The treble staff contains a series of chords, with the lyrics 'Through the intercessions of Thy Fore-run-ner, O' written below it. The bass staff contains a series of single notes corresponding to the lyrics.

Lord, and save me.

This system of musical notation consists of a treble and a bass staff. The treble staff contains a series of chords, with the lyrics 'Lord, and save me.' written below it. The bass staff contains a series of single notes corresponding to the lyrics. The system ends with a double bar line and a repeat sign.

Wednesday and Friday

Through the power of Thy Cross, O Lord,

This system of musical notation consists of a treble and a bass staff. The treble staff contains a series of chords, with the lyrics 'Through the power of Thy Cross, O Lord,' written below it. The bass staff contains a series of single notes corresponding to the lyrics. The system ends with a double bar line and a repeat sign.

and save me.

This system of musical notation consists of a treble and a bass staff. The treble staff contains a series of chords, with the lyrics 'and save me.' written below it. The bass staff contains a series of single notes corresponding to the lyrics. The system ends with a double bar line and a repeat sign.

Thursday

Through the intercessions, O Lord, of Thine A- pos- tles and Saint

Nich- o- las, and save me.

Glory to the Father, and to the Son, and to the Holy Spirit.

Send forth Thy light, O Christ my God, and illumine my heart;

Through the intercessions of Thy Saints, O Lord,

and save me.

Both now and ever, and unto the ages of ages. Amen.

Send forth Thy light, O Christ my God, and illumine my heart;

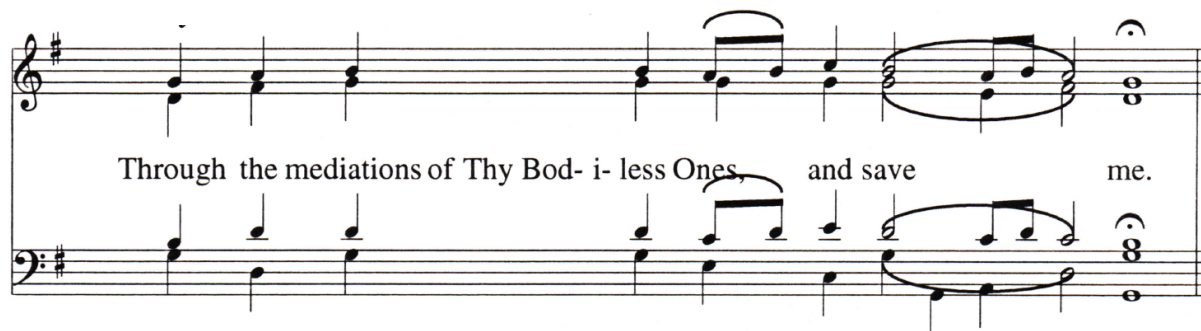
Through the intercessions of the The- o- tok- - - os, O

Lord, and save me.

Tone IV

O Thou who makest light to shine upon Thy world, cleanse from every sin my soul that is in darkness;

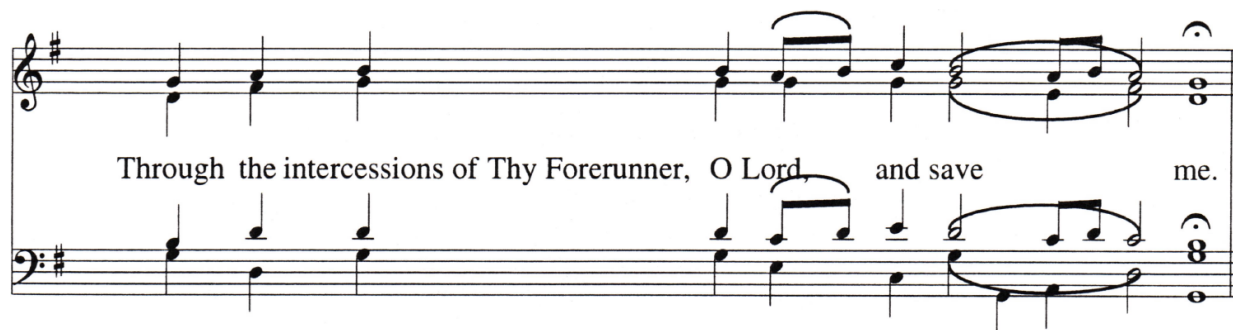
Monday



Through the mediations of Thy Bod- i- less Ones, and save me.

The musical notation for Monday consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The text is placed between the two staves. The melody begins with a quarter note G4, followed by quarter notes A4, B4, and C5. It then moves to a half note D5, followed by a quarter note E5, and a quarter note F#5. The final phrase is a half note G5, followed by a quarter note A5, and a quarter note B5. The bass line follows a similar pattern, starting with a quarter note G3, followed by quarter notes A3, B3, and C4. It then moves to a half note D4, followed by a quarter note E4, and a quarter note F#4. The final phrase is a half note G4, followed by a quarter note A4, and a quarter note B4.

Tuesday



Through the intercessions of Thy Forerunner, O Lord, and save me.

The musical notation for Tuesday is identical in structure to the Monday version, featuring two staves in a key signature of one sharp. The melody in the treble clef and the bass line in the bass clef follow the same sequence of notes: G, A, B, C, D, E, F#, G, A, B. The text is placed between the two staves.

Wednesday and Friday



Through the power of Thy Cross, O Lord, and save me.

The musical notation for Wednesday and Friday is identical in structure to the previous two versions, featuring two staves in a key signature of one sharp. The melody in the treble clef and the bass line in the bass clef follow the same sequence of notes: G, A, B, C, D, E, F#, G, A, B. The text is placed between the two staves.

Thursday

Through the intercessions, O Lord, of Thine Apostles and Saint Nich- o-

las, and save me.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Thou who makest light to shine upon Thy world, cleanse from every sin my soul that is in darkness;

Through the intercessions of Thy Saints, O Lord, and save me.

Appendix III – Exapostilaria

Both now and ever, and unto the ages of ages. Amen.

O Thou who makest light to shine upon Thy world, cleanse from every sin my soul that is in darkness;

The musical score consists of two staves, a treble clef staff on top and a bass clef staff on the bottom. Both staves are in the key of D major, indicated by a sharp sign on the F line. The melody is written in a simple, homophonic style. The lyrics are placed between the two staves, aligned with the notes. The lyrics are: "Through the intercessions of the Theotokos, O Lord, and save me." The music ends with a double bar line and a fermata over the final note.

Tone V

O Lord the Giver of Light, send down Thy light and illumine my heart;

Monday

Through the mediations of Thy Bod- i- less

This system of musical notation consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the notes. The first measure contains the words "Through the mediations of Thy" and the second measure contains "Bod- i- less". The melody features a mix of quarter and eighth notes, with some notes beamed together. There are some bracketed markings above the notes in the second measure.

Ones, and save me.

This system continues the musical notation from the first system. It consists of two staves, treble and bass clef. The lyrics are "Ones, and save me." The melody continues with quarter and eighth notes, ending with a fermata over the final note. There are some bracketed markings above the notes in the first measure.

Tuesday

Through the intercessions of Thy Fore- run- ner, O

This system of musical notation consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the notes. The first measure contains the words "Through the intercessions of Thy Fore-" and the second measure contains "run- ner, O". The melody features a mix of quarter and eighth notes, with some notes beamed together. There are some bracketed markings above the notes in the second measure.

Lord, and save me.

This system continues the musical notation from the first system. It consists of two staves, treble and bass clef. The lyrics are "Lord, and save me." The melody continues with quarter and eighth notes, ending with a fermata over the final note. There are some bracketed markings above the notes in the first measure.

Wednesday and Friday

Through the pow'r of Thy Cross, O

This system of musical notation consists of two staves, a treble clef on top and a bass clef on the bottom, both with a key signature of one sharp (F#). The lyrics are written below the notes. The first staff contains chords for the words "Through", "the", "pow'r", "of", "Thy", "Cross,", and "O". The second staff contains the corresponding bass line notes.

Lord, and save me.

This system of musical notation consists of two staves, a treble clef on top and a bass clef on the bottom, both with a key signature of one sharp (F#). The lyrics are written below the notes. The first staff contains chords for the words "Lord,", "and", "save", and "me.". The second staff contains the corresponding bass line notes.

Thursday

Through the intercessions of Thine A- pos- tles and Saint

This system of musical notation consists of two staves, a treble clef on top and a bass clef on the bottom, both with a key signature of one sharp (F#). The lyrics are written below the notes. The first staff contains chords for the words "Through", "the", "intercessions", "of", "Thine", "A-", "pos-", "tles", "and", and "Saint". The second staff contains the corresponding bass line notes.

Nich- o- las, and save me.

This system of musical notation consists of two staves, a treble clef on top and a bass clef on the bottom, both with a key signature of one sharp (F#). The lyrics are written below the notes. The first staff contains chords for the words "Nich-", "o-", "las,", "and", "save", and "me.". The second staff contains the corresponding bass line notes.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Lord the Giver of Light, send down Thy light and illumine my heart;

Through the intercessions of Thy saints, O

The first system of musical notation for the first Exapostilarion. It consists of a treble and a bass staff in G major. The treble staff contains a vocal line with lyrics: "Through the intercessions of Thy saints, O". The bass staff contains a basso continuo line. The music is in a simple, homophonic style with a steady rhythm.

Lord, and save me.

The second system of musical notation for the first Exapostilarion. It continues the vocal line from the first system with the lyrics: "Lord, and save me." The music concludes with a final cadence in the treble staff.

Both now and ever, and unto the ages of ages. Amen.

O Lord the Giver of Light, send down Thy light and illumine my heart;

Through the intercessions of the The- o- tok- os, O

The first system of musical notation for the second Exapostilarion. It consists of a treble and a bass staff in G major. The treble staff contains a vocal line with lyrics: "Through the intercessions of the The- o- tok- os, O". The bass staff contains a basso continuo line. The music is in a simple, homophonic style with a steady rhythm.

Lord, and save me.

The second system of musical notation for the second Exapostilarion. It continues the vocal line from the first system with the lyrics: "Lord, and save me." The music concludes with a final cadence in the treble staff.

Tone VI

Send down upon our souls Thine everlasting light;

Monday

Through the mediations of Thy Bodiless Ones, O Lord, send down

This block contains the first line of musical notation. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. Both staves have a key signature of one sharp (F#). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics "Through the mediations of Thy Bodiless Ones, O Lord, send down" are written below the treble staff.

up- on our souls Thy light ev- er- last- ing.

This block contains the second line of musical notation. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. Both staves have a key signature of one sharp (F#). The melody continues on the treble staff, and the bass line continues on the bass staff. The lyrics "up- on our souls Thy light ev- er- last- ing." are written below the treble staff. The piece concludes with a double bar line and a fermata over the final note.

Tuesday

Through the intercessions of Thy Forerunner, O Lord, send down

This system shows the first two staves of the Tuesday Exapostilaria. The top staff is a treble clef with a key signature of one sharp (F#) and a common time signature. The bottom staff is a bass clef with the same key signature. The lyrics are written below the staves. The music consists of two whole notes, one in each staff, representing the beginning of the phrase.

up- on our souls Thy light ev- er- last- ing.

This system shows the continuation of the Tuesday Exapostilaria. It consists of two staves with lyrics written below. The music is written in a style where the vocal line is represented by a series of chords and rests, with some notes connected by slurs. The lyrics are: "up- on our souls Thy light ev- er- last- ing." The system ends with a double bar line and a fermata over the final chord.

Wednesday and Friday

Through the power of Thy Cross, O Lord, send down

This system shows the first two staves of the Wednesday and Friday Exapostilaria. The top staff is a treble clef with a key signature of one sharp (F#) and a common time signature. The bottom staff is a bass clef with the same key signature. The lyrics are written below the staves. The music consists of two whole notes, one in each staff, representing the beginning of the phrase.

up- on our souls Thy light ev- er- last- ing.

This system shows the continuation of the Wednesday and Friday Exapostilaria. It consists of two staves with lyrics written below. The music is written in a style where the vocal line is represented by a series of chords and rests, with some notes connected by slurs. The lyrics are: "up- on our souls Thy light ev- er- last- ing." The system ends with a double bar line and a fermata over the final chord.

Thursday

Through the intercessions of Thy Holy Apostles, and Saint Nicholas, O Lord,

send down up- on our souls Thy light

ev- er- last- ing.

Tone VII

Rouse me to sing Thy praises, O Lord, and teach me to do Thy will, O Holy One;

Monday

Through the me- di- a- tions of Thy Bod- i- less Ones, and save me.

The musical score for Monday consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are: "Through the me- di- a- tions of Thy Bod- i- less Ones, and save me." The music features a series of chords and single notes, with a final cadence marked by a double bar line and a fermata.

Tuesday

Through the intercessions of the Forerunner, O Lord, and save me.

The musical score for Tuesday consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are: "Through the intercessions of the Forerunner, O Lord, and save me." The music features a series of chords and single notes, with a final cadence marked by a double bar line and a fermata.

Wednesday and Friday

Through the power of Thy Cross , O Lord, and save me.

The musical score for Wednesday and Friday consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are: "Through the power of Thy Cross , O Lord, and save me." The music features a series of chords and single notes, with a final cadence marked by a double bar line and a fermata.

Thursday

Through the intercessions, O Lord, of Thine

Apostles and Saint Nich- o- las, and save me.

Glory to the Father, and to the Son, and to the Holy Spirit.

Rouse me to sing Thy praises, O Lord, and teach me to do Thy will, O Holy One;

Through the intercessions of Thy Saints, O Lord, and save me.

Appendix III - Exapostilaria

Both now and ever, and unto the ages of ages. Amen.

Rouse me to sing Thy praises, O Lord, and teach me to do Thy will, O Holy One;

Through the intercessions of the Theotokos, O Lord, and save me.

The musical score consists of two staves, a treble clef staff on top and a bass clef staff on the bottom. Both staves are in the key of D major, indicated by a sharp sign on the F line. The melody is written in a simple, homophonic style. The lyrics are placed between the two staves, with vertical lines connecting the words to the notes. The piece concludes with a double bar line and a fermata over the final chord.

Tone VIII

Thou art the Light, O Christ, fill me with Thy radiance;

Monday

Through the me- di- a- tions of Thy Bo- di- less Ones, and

The first system of musical notation consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). It contains a series of chords and single notes, with a large bracket over the final two measures. The lower staff is in bass clef with the same key signature, providing a harmonic accompaniment of single notes and chords.

save me.

The second system of musical notation also consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). It features a long, sweeping melodic line with a fermata over the final note. The lower staff is in bass clef with the same key signature, providing a harmonic accompaniment. The lyrics 'save me.' are positioned between the two staves.

Tuesday

Through the in-ter-ces-sions of Thy Fore-run-ner, O

This system of musical notation consists of a treble and a bass staff. The treble staff contains a series of chords, with a fermata over the final chord. The bass staff contains a series of notes, with a fermata over the final note. The lyrics are written below the notes.

Lord, and save me.

This system of musical notation consists of a treble and a bass staff. The treble staff contains a series of chords, with a fermata over the final chord. The bass staff contains a series of notes, with a fermata over the final note. The lyrics are written below the notes.

Wednesday and Friday

Through the pow-er of Thy Cross, O

This system of musical notation consists of a treble and a bass staff. The treble staff contains a series of chords, with a fermata over the final chord. The bass staff contains a series of notes, with a fermata over the final note. The lyrics are written below the notes.

Lord, and save me.

This system of musical notation consists of a treble and a bass staff. The treble staff contains a series of chords, with a fermata over the final chord. The bass staff contains a series of notes, with a fermata over the final note. The lyrics are written below the notes.

Thursday

Through the intercessions, O Lord, of Thine A- post- les,

and Saint Nich- o- las, O

Lord, and save me.

Glory to the Father, and to the Son, and to the Holy Spirit.

Thou art the Light, O Christ, fill me with Thy radiance;

Through the in-ter-ces-sions of Thy Saints, O

Lord, and save me.

Both now and ever, and unto the ages of ages. Amen.

Thou art the Light, O Christ, fill me with Thy radiance;

Through the in-ter-ces-sions of the The-o-tok-os, O

Lord, and save me.

Appendix IV – Stichera to the Martyrs in the Eight Tones

On Friday, at Lord, I Have Cried, stichera to the Martyrs in the Tone of the week.

Tone I

At the prayers, O Lord, of all the saints and of the Theotokos, grant us Thy peace and have mercy upon us, for Thou only art compassionate.

The confession of faith that ye made in the arena, O ye saints, filled with fear the hosts of demons and set men free from error. As ye were beheaded ye cried out: 'May the sacrifice of our souls be acceptable in Thy sight, O Lord; for, desiring Thee who lovest man, we have despised this quickly passing life.'

Wise was the exchange ye made, O saints! Ye gave your blood, and received heaven as your reward; ye suffered tribulation for a time, and now make glad eternally. Wisely have ye traded: forsaking things corruptible, ye have received things incorruptible; and rejoicing with the choirs of angels ye sing continually the praises of the consubstantial Trinity.

O martyrs worthy of all praise, your bodies were not buried in the earth, yet heaven has received you; the gates of Paradise were opened to you, and entering within ye have eaten from the tree of life. Pray to Christ that He may grant peace and great mercy to our souls.

Tone II

Not desiring earthly pleasure, the victorious martyrs were granted heavenly blessings, and they have become fellow-citizens with the angels. At their prayers, O Lord, have mercy on us and save us.

Because the holy martyrs intercede for us and sing in praise of Christ, all error is destroyed and mankind is saved by faith.

The company of martyrs resisted tyrants, saying: 'We are soldiers of the Ruler of the powers on high; though ye give us up to fire and torture, we shall not deny the power of the Trinity.'

Great is the glory, O ye saints, that ye have gained through your faith. For by your sufferings ye were victorious over the enemy; and after death, as physicians of body and soul, ye drive out evil spirits and bring healing to the sick. Intercede before the Lord, that mercy be given to our souls.

Tone III

Great is the power of Thy martyrs, O Christ! Though they lie in their tombs, they drive out evil spirits and fight in the defence of true devotion, subduing the dominion of the enemy through faith in the Trinity.

The prophets, the apostles of Christ and the martyrs have taught mankind to sing the praises of the consubstantial Trinity; they have given light to the nations that were gone astray, and they have made the sons of men companions of the angels.

Supported by faith and made strong by hope, Thy martyrs, O Lord, destroyed the tyranny of the enemy; and, receiving crowns of glory, together with the angels they make intercession for our souls.

Great is the power of Thy Cross, O Lord! It was set up in the place of the skull, and it acts in all the world; it made the fishermen into apostles and the Gentiles into martyrs, that they might intercede for our souls.

Tone IV

Thou art glorified in the memorials of Thy saints, O Christ our God: at their intercessions send down upon us Thy great mercy.

Thou hast accepted the patient suffering of the holy martyrs: in Thy love accept our hymns of praise, and at their intercessions grant us Thy great mercy.

Since, O saints, ye have boldness in the presence of the Saviour, pray without ceasing for us sinners, asking that remission of offences and great mercy may be granted to our souls.

O martyrs of the Lord, living oblations, spiritual burnt-offerings, perfect victims sacrificed to God, sheep that know God and are known by Him, whose fold no wolf can enter: pray that we be led with you to feed beside the waters of repose.

Tone V

Despising every earthly thing, bravely withstanding torture, ye attained the blessedness for which ye hoped, and were made heirs of the Kingdom of Heaven, O martyrs worthy of all praise. Since ye have boldness before God who loves mankind, pray that peace be given to the world, and to our souls great mercy.

Taking up the shield of faith, strengthening themselves with the sign of the Cross, Thy saints, O Lord, went willingly and bravely to torture, and they overthrew the pride and error of the devil. At their supplications, O Almighty God, send down peace upon the world, and on our souls great mercy.

Intercede on our behalf, O holy martyrs, that we may be delivered from our sins: for to you is given grace to pray for us.

Your souls, O holy martyrs, were filled with an insatiable love; not denying Christ ye endured great sufferings and torments, and ye cast down the tyrant's pride. Ye kept the faith unaltered and unharmed, and now have gone to dwell in heaven. Since ye have boldness before Christ, pray that He may grant us His great mercy.

Tone VI

Thy martyrs, O Lord, denied Thee not and forsook not Thy commandments; at their intercessions have mercy upon us.

Those who suffered martyrdom for Thee, O Christ, endured great torments: at their prayers and intercessions, O Lord, preserve us all.

Thy victorious martyrs, when they contended on this earth, endured great torments; but now they dwell in heaven and have received a perfect crown, that they may offer intercession for our souls.

Thy Cross was for the martyrs an invincible weapon, O Lord. They saw death before them; but, looking to the life that is to come, they were strengthened by their hope in Thee. At their intercessions have mercy upon us.

Tone VII

Glory be to Thee, O Christ our God, boast of the apostles, joy of the martyrs, whose preaching was the consubstantial Trinity.

O holy martyrs, who have fought the good fight and received your crowns, pray to the Lord for mercy on our souls.

Despising every earthly thing, O holy martyrs, and bravely preaching Christ in the arena, ye received from Him the due reward for all your sufferings. Since He is Almighty God and ye have boldness in His presence, to you we run for help; we entreat you, pray to Him for the salvation of our souls.

O martyrs worthy of all praise, sheep of Christ's spiritual flock, ye are a living offering and a sacrifice acceptable and pleasing to the Lord. Earth did not cover you, but heaven has received you. Ye have become companions of the angels: we entreat you, pray with them to God our Saviour, that peace be given to the world, and salvation to our souls.

Tone VIII

O martyrs of the Lord, ye hallow every place and heal every ill: and now we entreat you to pray that our souls may be delivered from the snares of the enemy.

O martyrs of the Lord, we beseech you, offer intercession to our God: pray for abundant mercy on our souls and the forgiveness of our many sins.

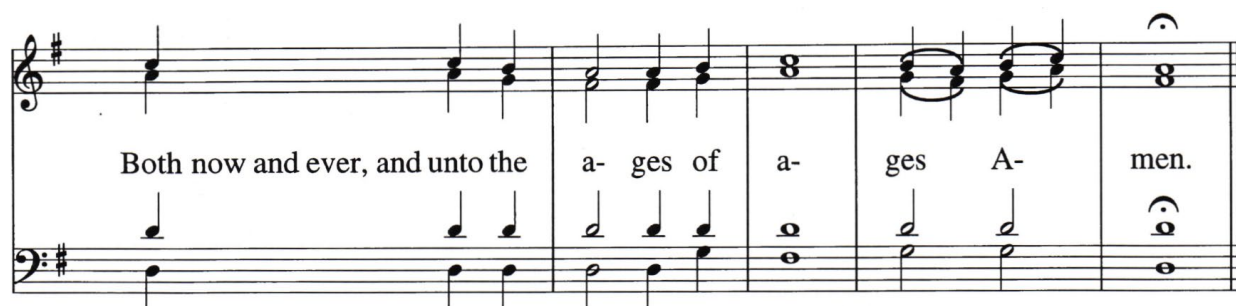
Thy martyrs, O Lord, forgetting the things of the present life, and despising torture in their longing for the life to come, were granted this eternal life as their inheritance, and now they rejoice with the angels. At their supplications bestow upon Thy people Thy great mercy.

If there be any virtue and if there be any praise, rightly are these things ascribed to the saints. They bowed their necks beneath the sword, for Thy sake who hast bowed the heavens and come down. They shed their blood for Thee, who hast emptied Thyself and taken the form of a servant; they humbled themselves even unto death, following the example of Thy poverty. At their prayers have mercy upon us, O God, according to the multitude of Thy tender mercies.

Appendix V - Dogmatic Theotokia in the Eight Tones

On Friday, at Lord, I Have Cried, the Dogmatic Theotokion in the Tone of the week.

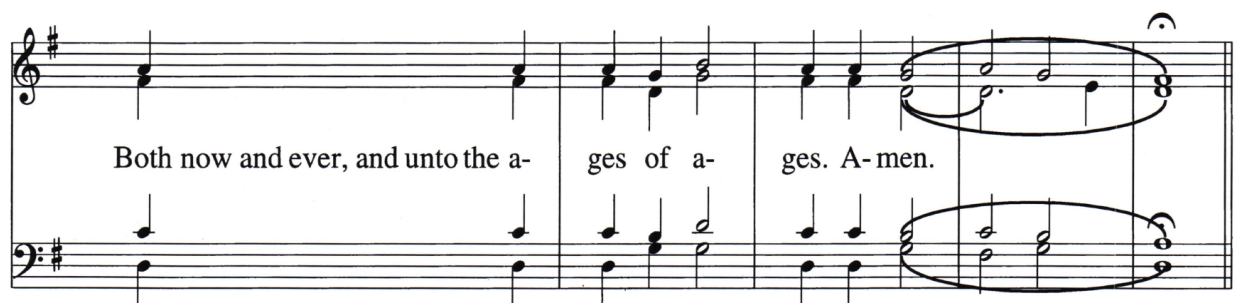
Tone I



Both now and ever, and unto the a- ges of a- ges A- men.

Let us hymn the Virgin Mary,/ the glory of the whole world,/ who sprang forth from men and gave birth unto the Master,/ the portal of heaven,/ and the subject of the hymnody of the incorporeal hosts/ and adornment of the faithful;/ for she hath been shown to be heaven and the temple of the Godhead./ Having destroyed the middle-wall of enmity,/ she hath brought forth peace and opened wide the kingdom./ Therefore, having her as the confirmation of our faith,/ we have as champion the Lord born of her./ Wherefore, be of good courage!/ Yea, be ye of good cheer, O people of God,// for He vanquisheth the foe, in that He is almighty!

Tone II



Both now and ever, and unto the a- ges of a- ges. A- men.

The shadow of the law passed away when grace arrived;/ for, as the bush wrapped in flame did not burn,/ so did the Virgin give birth and yet remain a virgin./ In place of the pillar of fire,/ the Sun of righteousness hath shone forth./ Instead of Moses, Christ is come,// the salvation of our souls.

Tone III

Both now and ever, and unto the a- ges of a- ges. A- men.

How can we not marvel at thy giving birth to the God-man, O all-honored one./ For without having accepted the temptation of a man,/ O all immaculate one,/ without a father thou gavest birth in the flesh to a Son/ Who was begotten without a mother before the ages,/ without His undergoing change, confusion or division,/ yet preserving intact the character of both essences./ Wherefore, O Virgin Mother and Mistress,/ entreat Him, that the souls of those who in Orthodox manner// confess thee to be the Theotokos be saved.

Tone IV

Both now and ever, and unto the a- ges of a- ges. A- men.

The Prophet David, the forefather of God,/ for thy sake gave voice beforehand in psalm-ody concerning thee,/ unto Him Who in thee accomplished mighty works:/ the Queen stood at Thy right hand./ For God Whose good pleasure it was to become incarnate of thee without father/ showed thee, His Mother, to be the mediatress of life,/ that He might renew His image which had become corrupt through the passions;/ and having found the sheep which had strayed among the mountains and become lost,/ He taketh it upon His shoulders/ and bringeth it to His Father;/ and Christ, Who is possessed of great and rich mercy,/ in accordance with His will, uniteth it with the hosts of heaven,// and saveth the world, O Theotokos.

Tone V

Both now and ever, and unto the a- ges of a- ges. A- men.

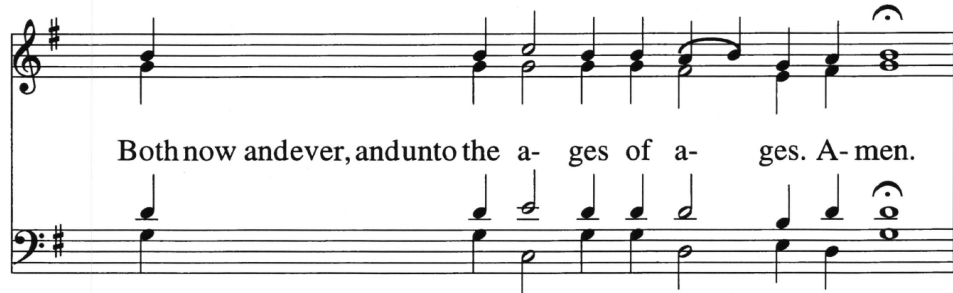
Once the image of the Bride who knoweth not wedlock/ was inscribed in the Red Sea./ There Moses was the parter of the waters;/ and here Gabriel is the minister of a miracle./ There Israel traversed the deep dryshod;/ and now the Virgin giveth birth unto Christ without seed./ The sea remained impassable after Israel had crossed;/ and the immaculate one remaineth incorrupt after the birth of Emmanuel./ O God Who hast appeared as a man,/ who existest and hast existed from the beginning:// Have mercy upon us!

Tone VI

Both now and ever, and unto the a- ges of a- ges. A- men.

Who doth not call thee blessed, O all-holy Virgin?/ Who will not hymn thine all-pure birthgiving?/ For the only-begotten Son who shone forth timelessly from the Father,/ came forth, ineffably incarnate, from thee,/ the pure one;/ and being God by nature, He became man by nature for our sake,/ not divided into two Persons,/ but known in two natures without confusion./ Him do thou beseech, O pure and most blessed one,// that our souls find mercy!

Tone VII



Both now and ever, and unto the a- ges of a- ges. A- men.

Thou hast been known to have become a Mother in supernatural manner, O Theotokos,/ and hast remained a Virgin in manner past recounting and understanding;/ and no tongue can describe the wonder of thy birthgiving./ For as thy conceiving is all-glorious;/ so is the manner of thy birthgiving beyond comprehension;/ for where God so willeth, the order of nature is over-ruled./ Wherefore, knowing thee to be the Mother of God;/ we all earnestly entreat thee:// Pray thou that our souls be saved!

Tone VIII



Both now and ever and unto the a- ges of a- ges. A- men.

In His love for mankind, the King of heaven appeared on earth and dwelt among men;/ for He Who received flesh from the pure Virgin/ and came forth from her having received human nature;/ is the only Son of God,/ two in nature but not hypostasis./ Therefore, proclaiming Him to be truly perfect God/ and perfect man,/ we confess Christ our God./ Him do thou beseech, O Mother unwedded:// that our souls find mercy!

Appendix VI – Friday Vespers, if the Presanctified Liturgy is Not Served

Reader: O come, let us worship God our King...

Psalm 103

Reader: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly...

Great Litany

Deacon: In peace let us pray to the Lord.

Eighteenth Kathisma

Reader: Unto the Lord in mine affliction have I cried, and He heard me...

Small Litany

Deacon: Again and again, in peace let us pray to the Lord...

Lord, I Have Cried

In the Tone of the week from the Octoechos

Stichera to the Martyrs

In the Tone of the week. See Appendix IV, Page 261.

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?/ For with Thee there is forgiveness. *Sticherion to the Martyrs*

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word./ My soul hath hoped in the Lord. *Sticherion to the Martyrs*

Stichos: From the morning watch until night, from the morning watch./ Let Israel hope in the Lord. *Sticherion to the Martyrs*

Stichera to Saint Theodore, Tone II

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption,/ and He shall redeem Israel out of all his iniquities.

Come, all ye who love the martyrs,/ let us rejoice in spirit and keep festival./ For today Theodore the martyr has set before us a table laden with mystic food,/ bringing joy to all of us who gladly celebrate his memory./ Unto him we cry: Rejoice, victorious champion,/ who hast trampled underfoot the tyrants' threats./ Rejoice, thou who gavest thy body of clay to torture for the sake of Christ our God./ Rejoice, thou who hast shown thyself, in manifold tribulations, a tested warrior of the heavenly host.// O glory of the martyrs, we entreat thee to pray for our souls.

Stichos: O praise the Lord, all ye nations;/ praise Him all ye peoples.

The God-given grace of thy miracles, O martyr Theodore,/ thou dost grant to all who turn to thee in faith./ We therefore praise thee, saying:/ Thou dost deliver prisoners/ and heal the sick; thou givest riches to the poor/ and guardest those who sail the seas./ Thou restrainest slaves from useless flight,/ and showest robbers what their punishment will be;/ thou teachest soldiers to abstain from plunder./ In thy loving compassion thou dost grant the prayers of children,/ and thou art the fervent protector of all who keep thy holy memory./ With them we also sing the praises of thy martyrdom, O saint of God:// pray to Christ that He may show us His great mercy.

Stichos: For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

O martyr Theodore, thou art a matchless gift from God:/ for after thy death as during thy lifetime,/ thou dost grant the petitions of those who turn to thee./ Thus once it happened that the son of a poor widow/ was carried off by soldiers of another faith;/ and she came weeping to thy shrine./ Mounted upon a white horse, in loving compassion/ thou hast defended her child with thine invisible protection./ And, now as then, never dost thou cease

from working wonders:// pray to Christ our God, for the salvation of our souls.

Tone VI

Glory to the Father...

Using as his tool the Apostate Emperor,/ the enemy devised a cruel plot:/ with food polluted by unclean sacrifices/ he sought to defile the people of God/ as they purified themselves through fasting./ But thou hast defeated his design by a more skillful plan:/ appearing in a dream to the Archbishop,/ thou hast revealed to him the evil plot./ Therefore we offer thee a sacrifice of thanksgiving,/ honouring thee as our protector/ and keeping the yearly memorial of what then was done./ May we be kept safe, we pray,/ from the designs of the enemy at thine intercessions, // O martyr Theodore.

Both now...

The Dogmatic Theotokion

In the Tone of the week. See Appendix V, Page 264.

Vesper Hymn to the Son of God

Reader: O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father...

Prokimenon, Tone V and Paroemia

The Lord hear thee/ in the day of trouble.

Stichos: The Name of the God of Jacob defend thee.

Book of Genesis 2:20 – 3:20

Prokimenon, Tone VI and Paroemia

Be Thou exalted, O Lord, in Thy strength:/ we will sing and praise Thy mighty acts.

Stichos: The King shall rejoice in Thy strength, O Lord.

Book of Proverbs 3:19-34

Prayer at the Coming of Evening

Reader: Vouchsafe, O Lord, to keep us this evening without sin...

Litany of Fervent Supplication

Deacon: Let us complete our evening prayer to the Lord...

Aposticha, Tone V

Come, ye faithful, and in the light let us perform the works of God;/ let us walk honestly as in the day./ Let us cast away every unjust accusation against our neighbour,/ not placing any cause of stumbling in his path./ Let us lay aside the pleasures of the flesh,/ and increase the spiritual gifts of our soul./ Let us give bread to those in need,/ and let us draw near unto Christ, crying in penitence:// O our God, have mercy on us.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works,/ and do Thou Guide their sons.

Come, ye faithful... *Repeat.*

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us,/ yea, the work of our hands do Thou guide aright.

Blessed is the army of the Heavenly King:/ for though the passion-bearers were born of this earth,/ spurning the pangs of their bodies/ they hastened to attain to the dignity of the angels;/ and through their sufferings/ were deemed worthy of the honour of the incorporeal hosts.// By their prayers, O Lord, send down upon us great mercy.

Doxasticon to Saint Theodore, Tone II

Glory to the Father...

O thrice-blessed Theodore, I honour thee:/ rightly art thou named 'Gift from God'./ For

thou hast shown thyself a never-setting star of the divine Light,/ and through thy sufferings thou dost shine on all the world./ Proving thyself stronger than fire,/ thou hast quenched the flames; and thou hast crushed the head of the deceitful serpent./ Therefore, in the midst of thy sufferings,/ Christ came and set a crown upon thy holy head./ O Great Martyr,/ who hast boldness before God,// do thou offer fervent intercession for our souls.

Both now...

Theotokion for Friday Evening, Tone II

Save thy servants from misfortunes, O Virgin Theotokos,/ for after God it is to thee that we flee,// as to an impregnable rampart and protection.

Prayer of Saint Symeon the God-receiver

Canonarch: Now lettest thou Thy servant depart in peace, O Master...

Trisagion

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us...

Troparion to Saint Theodore, Tone II

Great are the triumphs of the faith!/ The holy martyr Theodore rejoiced in a fountain of flame as in refreshing water./ For, having been made a whole burnt offering by fire,/ he was offered as a sweet bread to the Trinity.// By his prayers, O Christ God, save our souls

Glory to the Father... Both now...

Theotokion, Tone II

All of thy most glorious mysteries are beyond comprehension,/ O Theotokos;/ for, thy purity sealed and thy virginity intact,/ thou art known to be a true Mother,/ having given birth unto God.// Him do thou entreat, that our souls be saved.

Augmented Litany

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee...

The Prayer of Saint Ephraim

Priest: O Lord and Master of my life, a spirit of idleness, despondency... (3 prostrations)

Trisagion

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us...

Reader: O All-Holy Trinity, the Consubstantial Dominion, the Indivisible Kingdom...

Choir: Blessed be the name of the Lord from henceforth and for evermore. (Thrice)

Glory to the Father... Both now...

Psalm 33

I will bless the Lord at all times, His praise shall continually be in my mouth...

Deacon: Wisdom!

Choir: It is truly meet to bless thee, O Theotokos...

Priest: O most holy Theotokos, save us.

Choir: More honorable than the Cherubim, and beyond compare more glorious...

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Choir: Glory to the Father... Both now...

Lord, have mercy. (Thrice) Father, bless.

Dismissal

Priest: May Christ our true God, through the intercessions of His most pure Mother; through the power of the precious and life-creating Cross; of our holy and God-bearing fathers, of the Great-Martyr Theodore the Recruit, whom we commemorate today, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Choir: Amen. Lord, have mercy. (Thrice)

ΚΟΝΕΙΧ, ἢ ΕΓΨ ΝΑΨΗΕΜΨ ΕΛΑΪΒΑ.
The end, and to our God be the glory!

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